Anwaarul
Hadees
MUFTI JALALUDDIN AHMAD AMJADI
AMO

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رحمۃ اللہ علیہ

Abde Mustafa Publications

All praise to Allah, the Lord of the Creation,
and countless blessings and peace upon
our Master Muhammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ , the leader of the Prophets.

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Abde Mustafa Organisation ka ta'aaruf

Abde Mustafa Organisation sana 1435 Hijri (2014 eiswi) se Quraano Sunnat ki taleemaat ko print media aur digital media ke zariye aam karne ke maqsad ke tehat kaam kar rahi hai

• Humare departments aur activities
Hum mukhtalif departments mein kaam kar rahe hain, jinki tafseel darje zel hai:

• Abde Mustafa Publications
Ye humara sab se khaas department hai jahan mukhtalif mauzuaat aur zubano mein kitabein shaya ki jaati hain, Humari publish ki gai kitabo ko padhne ke liye humari website par jaayein: www.abdemustafa.org

• Blog
Hum mukhtalif mauzuaat aur zubano mein tehreerein shaya karte hain jo Ilmi aur Tehqeeqi hoti hain, Inhein humare blog par dekha ja sakta hai: amo.news/blog

• Sabiya Virtual Publication
Ye platform virtual publishing ke liye hai yaani iske tehat kitabo ko digital formats mein internet par publish kiya jaata hai, Is platform se musalsal digital library mein kitabo ka izafa ho raha hai amo.news/books

- Roman Books

Ye shoba Urdu kitabo ko Roman Urdu mein dhaalne ke liye hai, Daure haazir mein Roman Urdu ke badhte hue istemal ko madde nazar rakhte hue is project ka aaghaz kiya gaya hai

- E Nikah Matrimony Service

Ye ek matrimonial service hai jo khaas Ahle Sunnat Wa Jama'at ke liye shuru ki gai hai, Is service ke zariye sunniyo ka nikah sunniyo se karwaya jaata hai, Ye service sunniyo mein rishte talash karne mein aasani faraham kar rahi hai, Register karne ke liye humari website par jaayein www.enikah.in

- Nikah Again Service

Ye service ta'addude azwaaj yaani ek se zaaid nikah (polygamy) ko riwaaj dene ke liye shuru ki gai hai

- Technical Sunni

Technology se judi malumaat ko aam karne ke liye is muhim ka aaghaz kiya gaya hai, Is mein hum ek munfarid andaaz mein technology se related information ko pesh karte hain taaki qaum usse faida utha sake

Mazeed malumaat haasil karne ke liye hum se rabta karein

Abde Mustafa Organisation

Peshe lafz

Az Hazrat Allama Arshadul Qadiri rahimahullah
(Muhtamim Madrasa Faizul Uloom, Jamshedpur, Jharkhand)

Sab khoobiyan Allah ke liye hain jo saare jahan walo ka maalik hai aur durood wa salam ho uske pyare rasool Muhammad sallallaho alaihi wasallam par aur unki aal wa as'haab par sab par.
Amma baad! Bahut dinon se is baat ki zarurat thi ki aam musalmanon ki boli mein hadees shareef ki ek aisi kitab tayyar ki jaye jo bharosa ke layeq ho lekin kisi bhi zubaan ke matlab ko doosri zubaan mein dhaalna jitna mushkil kaam hai wo padhe likhe logon se chhupa nahi hai khaas kar hadeeson ka tarjuma to is lihaz se aur bhi zyada mushkil hai ki imaan wa islam ki tamam baatein aur shariat ke saare hukmon ki wo jad (buniyad) bhi hai. Isliye matlab ke ada karne mein alfaaz aur bayan ki zara bhi ghalati ho gai to na sirf ye ki Huzoor sallallaho alaihi wasallam ka maqsad ada hone se rah jayega balki islami dastoor ki us rooh par asar pad jayega jo amali zindagi ke anginat hisson mein pai jati hai. Isliye hadeeson ke tarjuma ke silsile mein sirf donon zubanon ka janna kaafi nahi hai balki matlab ke saheeh bayan karne par qudrat hone ke sath sath hadees ki samajh, fiqh mein soojh boojh, sharah aur taaweel ki zyada jaankari, buzurgon ka deeni mijaaz aur Huzoor sallallaho alaihi wasallam ke sath

be intiha ishq wa muhabbat aur zyada jazba wa ihtiram ka ta'alluq bhi nihayat zaruri hai.
Khuda ka shukr hai ki fazile jaleel Hazrat Allama Mufti Jalaluddin Ahmad Amjadi (alaihirrahma) is bade kaam ke liye tayyar ho gaye aur kai saal ki mehnat ke baad unhone moatabar hadeeson ki ek kitab tayyar karke qaum ke samne rakha jo is waqt humare samne hai.
Mein apne ilm wa yaqeen ki had tak kah sakta hoon ki maulana mausoof apne ilm wa parhezgari, soojh boojh, dimag ki tezi aur ishq wa muhabbat ki latafaton, taharaton aur sa'adaton ke lihaz se beshak is kaam ke layeq hain aur bila shubah unki ye khidmat izzat wa ihtiram ki nazar se dekhe jane ke qabil hai.
Main dua karta hoon ki Allah ta'ala ahle haq ki taraf se unhein is badi khidmat par ajre jaleel wa jaza e jaleel be maseel ata farmaye aur saheeh hadeeson ki ye kitab Huzoor sallallaho alaihi wasallam ki bargah mein sanade qubool ki izzat se sarfaraz kare.
Rasm ke mutabiq azeeze mausoof ne apni is kitab par peshe lafz likhne ke liye mujh jaise nasazawaar ko itni baar majboor kiya ke ab uzr karne ki bhi gunjaish baaqi na rahi waise ye haqeeqat hai ki main is bade kaam ke layeq nahi hoon lekin sirf is lalach mein qalam utha raha hoon ki shayad maidane mehshar mein yehi chand satrein mere naama -e- aamaal ki achhaiyon ka peshe lafz ban jayein.

Hadeeson ke shaaya karne aur phailane ka kaam baja taur par donon jahan ki bahut badi izzat hai lekin zindagi ke thode waqt ko ismein kharch karna bhi kuch kam qabile fakhr nahi ki haq ke dushmanon ki taraf se hadees shareef ki izzat par kiye gaye hamlon ko rok kar dilon ke andhere mein haqeeqat wa yaqeen ka ujaala phailaya jaye isi jazbe se meine apne peshe lafz mein hadees ki deeni haisiyat hadeeson ke jama karne ki ilmi wa tareekhi infiradiyat aur hadees ke na manne ka fitna aur uske asbaab par belaag bahas karke bahut si haqeeqaton ko khol kar rakh diya hai jin par ab tak parda pada hua hai.
Khuda kare mere qalam ki ye koshish ilm walo ki bargahon se wuq'at wa aitebar ki sanad hasil karein aur sab musalman dushmanane haq ki un sazishon se khabardar ho jayein jo hadees na manne ke jazbe ke peechhe kaam kar rahi hain.

Hadees ki tareef aur iski qismein

Hadees kehte hain Huzoor sallallaho alaihi wasallam ki baat ko wo khullam khulla ho ya hukman aur unke kaam aur unki taqreer ko, taqreer ka matlab ye hai ki Huzoor sallallaho alaihi wasallam ke samne koi kaam kiya gaya aur Huzoor ne use mana nahi farmaya ya sahaba radiallaho ta'ala anhum mein se kisi ne koi baat kahin aur Huzoor ne usse roka nahi balki chup rahe aur amalan use sabit farma diya.

Isi tarah hadees ka lafz (word) bola jata hai sahaba radiallaho ta'ala anhum ki baat, unke kaam aur unki taqreer par bhi aur sahabi unko kehte hain ki jinko imaan ki halat mein Huzoor sallallaho alaihi wasallam ki suhbat naseeb hui aur imaan par hi khatma hua.
Aur isi tarah hadees ka lafz bola jata hai taabi'en ki baat, unke kaam aur unki taqreer par bhi aur taabae unko kehte hain ki jinhone imaan ki halat mein kisi sahabi se mulaqat ki aur imaan par unka khatima hua.
(annukhbatun nab'haniya)

Is lihaz se hadees ki teen qismein ho gai jisko Hazrat Shaikh Abdul Haq Muhaddise dehalwi bukhari rahmatullahi ta'ala alaih ne yoon bayan farmaya hai ki jis hadees ki riwayat ka silsila Huzoor sallallaho alaihi wasallam tak pahunchta hai use “hadeese marfoo” kehte hain aur jis hadees ki riwayat ka silsila kisi sahabi tak pahunchta hai use “hadeese mauqoof” kehte hain aur jis hadees ki riwayat ka silsila kisi taabai tak pahunchta hai use “hadeese maqtoo” kehte hain

Hadees ki haisiyat

Ye baat bilkul zahir hai ki shariat ki tamam baaton ka pahla sarchashma Qur’an majeed hai ki wo khuda ki kitab hai aur Qur’an hi ke hukm ke mutabiq Huzoor sallallaho alaihi wasallam ki farmabardari aur pairwi bhi

har musalman ke liye zaruri hai ki bagair uske khuda ke hukm ki tafseel nahi jaan sakte aur na Qur'an ki aayat ka matlab samajh sakte hain isliye ab zaruri taur par hadees bhi is lihaz se shariat ke hukm ki jad (buniyad) qaraar pa gai ki wo Huzoor ke hukm, unke kaam aur Qur'an ki aayaton ka matlab janne ka zariya hai.

Ab aap Qur'an ki un aayaton ka tarjuma padhein jin mein bilkul khullam khulla baar baar Huzoor sallallaho alaihi wasallam ki farmabardari aur pairwi ka hukm diya gaya hai.

(1) Aey imaan walo! Allah aur uske rasool ki farmabardari karo aur rasool se munh na phero. *(para 9 ruku 17)*

(2) Allah aur uske rasool ke hukm par amal karo aur aapas mein mat jhagdo ki bikhar kar kamzor ho jaoge.
(para 10 ruku 2)

(3) aur hum ne koi rasool nahi bheja magar isliye taaki Allah ke hukm se uski farmabardari ki jaye. *(para 5 ruku 6)*

(4) aey rasool! Aap logon se kah dijiye ki agar tum khuda se dosti ka dam bharte ho to meri pairwi karo khuda tumhein apna dost banayega. *(para 3 ruku 12)*

(5) aapke rab ki qasam wo hargiz musalman nahi ho sakte jab tak ki apne un muamalon mein aapko apna haakim na maan lein jinmein unke aapas ka jhagda hai.
(para 5 ruku 6)

(6) Allah aur uske rasool ki farmabardari karo aur uske hukm par amal karo jo tum mein hukoomat wale hain

phir agar tum mein kisi baat ka jhagda uthe to Allah aur rasool ki janib le jao. *(para 5 ruku 5)*
(7) aey imaan walo! Allah ki farmabardari karo aur rasool ka hukm maano aur apne amal ko bekar na karo.
(para 26 ruku 8)
(8) jisne rasool ki farmabardari ki to beshak usne Allah ki farmabardari ki. *(para 5 ruku 8)*
(9) aey rasool! Tum kah do ki Allah aur rasool ki farmabardari karo phir agar wo munh phere to Allah kafiron ko pasand nahi farmata. *(para 3 ruku 12)*
(10) jo kuch rasool tumhein dein use le lo aur jisse mana karein usse ruk jao aur Allah se daro beshak Allah ka azaab sakht hai. *(para 28 ruku 4)*
(11) beshak tumhein rasoolullah ki pairwi behtar hai.
(para 21 ruku 19)

Qur'an majeed ki in aayaton se khullam khulla sabit ho gaya ki musalmanon ke liye Huzoor sallallaho alaihi wasallam ki farmabardari zaruri hai lihaza is lihaz se Huzoor ke har hukm par humein is tarah amal karna zaruri hai jis tarah Qur'an ke zariye hum tak pahunchane wale khuda ke kisi hukm par amal karna zaruri hai isliye ki rasool ka hukm bhi ek waasta se khuda hi ka hukm hai.

Ek sawal

Ye baat achchi tarah samajh lene ke baad ek sawal par ghaur kijiye aur wo ye hai ki Qur'an ki aayaton mein

Huzoor sallallaho alaihi wasallam ke hukm par amal karne aur unki pairwi karne ka jo baar baar hukm diya gaya hai to kya ye hukm Huzoor ki sirf zahiri zindagi tak hai ya qiyamat tak ke liye?
Agar ma'azallah khuda ke is hukm ko Huzoor ki zahiri zindagi ke sath khaas kar diya jaye to doosre shabdon (words) mein uska saaf aur khullam khulla matlab ye hoga ki Qur'an aur islam par amal karne ka zamana bhi Huzoor ki zahiri zindagi hi tak hai isliye ki Huzoor sallallaho alaihi wasallam ke hukm par amal aur unke kaamon ki pairwi lazim hi isliye thi ki baghair uske Qur'an wa islam ki saari baaton ko nahi samajh sakte the aur un par amal hi kar sakte the lekin jab Qur'an aur islam par amal karne ka hukm qiyamat tak ke liye hai to sabit huwa ki Huzoor ki farmabardari aur unki pairwi ka hukm bhi qiyamat tak ke liye hai.

Hadees shareef ka hujjat hona

Jab ye baat tay (decide) ho gai ki Qur'an aur islam par amal karne ka hukm qiyamat tak ke liye hai aur ye bhi tay ho gaya ki Qur'an wa islam ki saari baaton ka janna aur un par amal karna Huzoor ki farmabardari ke baghair nahi ho sakta to ek doosra sawal ye hai ki dictionary, aam bol chal, aqal aur shariat ki roo se farmabardari humesha hukm ki hoti hai to aaj Huzoor ke wo hukm kahan hain jin par amal karne ke liye Qur'an humein baar baar kehta

hai isliye ki hukm ke baghair amal karne ke liye kehna bilkul aqal aur shariat ke khilaf hai to jab aaj bhi Qur'an hum se Huzoor ke hukm par amal karne ke liye kehta hai to manna padega ki aaj humare samne Huzoor ke hukm ka hona bhi zaruri hai aur zahir hai ki Huzoor ke hukm ka matlab wo hukm nahin hai jo khuda ki taraf se Qur'an mein hai isliye ki khuda ka hukm hone ki haisiyat se un par amal ka zaruri hona humare liye bahut kaafi hai. Isliye manna padega ki rasool ke jin hukmon par amal karne ka hum ko hukm diya gaya hai wo Qur'an majeed ke hukm ke ilawa hain.

Itna samajh lene ke baad ab ye batane ki zarurat nahi rahi ki rasoolullah sallallaho alaihi wasallam ke hukm aur Qur'an wa islam ki tafseel ka naam hadees hai yahin se hadees ki zarurat aur uski islami haisiyat achchi tarah zahir ho gai hadees ki zarurat se wo hi shakhs inkar kar sakta hai jise rasool ki farmabardari se bilkul inkar ho.

Riwayat ki zarurat

Sahaba -e- kiraam jinko Huzoor sallallaho alaihi wasallam ke amal ko apni aankhon se dekhne aur unke hukm ko apne kaano se sunne ka mauqa mila tha unhein shariat ki baaton ko janne ke liye riwayat ke waaston ki bilkul zarurat nahi thi lekin baad ke logon ko apne rasool ke amal aur unki baat se aagah hone ka zariya siwaye riwayat ke aur kya tha? Yahin se ye baat bhi hal (solve) ho gai ki

Huzoor ke amal, unki baat aur unki halaton se aane wali ummat ko aagah karne ke liye riwayat ki zarurat kyun hui?
To is ummat ke jin logon ne Huzoor sallallaho alaihi wasallam ko khud apni aankhon se dekha aur apne kaano se suna wo log sahaba ke naam se yaad kiye jate hain aur Huzoor ke wisaal farmane ke baad sahaba -e- kiraam ne jin logon tak Huzoor ke amal aur unki baaton ko pahunchaya wo taabi'en kahe jate hain aur taabi'en ne Huzoor ki baaton ko jin logon tak pahunchaya unko tabe taabi'en ke laqab se yaad kiya jata hai. Phir un logon ne apne zamane ke logon ko pahunchaya phir seena dar seena, nasl dar nasl aur giroh dar giroh riwayaton ka ye silsila aage badhta raha yahan tak Huzoor sallallaho alaihi wasallam ke amal, unki baatein, unki halatein aur unki taqreerein hadees ki badi badi kitabon mein jama ho kar hum 1400 saal baad paida hone wale tak pahunchi.
To rahmat wa noor ki moosla dhaar barish ho hadees ki riwayat karne wale us muqaddas giroh par jiske khuloos wa ahsaan, mehnat wa jafa kashi, barabar safar, lagatar qurbani aur musalsal koshish ke zariye aaqa -e- do aalam sallallaho alaihi wasallam ki mubarak zindagi ka ek shaffaf aaina humein hasil hua itna shaffaf ki aqeedat ki aankh kholte hi us mubarak zamana mein pahunch jaiye jahan qadam qadam par Jibreel ki aawaz sunai deti hai, dopahar ke sooraj ki baat kya kahiye raat ko bhi jalwon ka sawera hai, har taraf malkootiyon ka dhera hai, aasmanon ke pat

khule aur band huye noorani kafile utre aur chale gaye, arsh se farsh tak noor wa tajalli ka taanta bandha hua hai, jalwon ki barish se taiba ki zameen itni narm ho gai ki nichodiye to kausar ka dhaara phoot pade, mulke risalat ke sultane aazam kabhi masjid ke aangan mein kabhi hazrate aaysha radiallaho ta'ala anha ke hujra mein kabhi apne diwanon ka qafila liye huye junglon, pahadon aur retile maidan se guzar rahe hain aur kabhi munajaat se ummat ki taqdeer sanwar rahe hain, kabhi intihai gam se aankhein bheeg gai aur kabhi muskurahat se gunche khila diye, bagichon ki taraf nikal gaye to aap ki khushboo se raste mahak uthe aur ab rahmat ke kamra mein tashreef rakhe hain to har taraf chehra e anwar ka ujaala hai, abhi aashiqon ki mahfil mein haqeeqat wa maarifat ke moti luta rahe hain aur ab dekhiye to maidane jung mein wafadaron ko humesha sukh chain se rahne ki khushkhabari de rahe hain garz hadees ki kitabon ka jo panna ultiye ashron ke sheeshe mein Huzoor sallallaho alaihi wasallam ki zindagi ka ek ek hissa nazar aata hai. Jin logon ke dil Huzoor ki muhabbat se khaali hain wo jalwa e mahboob ke us jamaal wa kamaal ke sheeshe ko tod bhi dein to unhein uska kalak hi kya? ke unke paas muhabbat wala dil hi nahi hai lekin aashiqon se poochhiye jo madeena shareef ki mitti ko sirf isliye apni aankhon se laga lete hain ki shayad Huzoor ke pair mubarak se ye chhoo gai ho to hadees ki kitabon mein

unki aankhon ki thandak aur dil ki taskeen ke kya kya saman hain.

Shauq ki kahani ki shuruaat

Riwayat e hadees ka ye silsila jin par khatm hota hai ye sahaba radiallaho ta'ala anhum hain isliye ki rasoolullah sallallaho alaihi wasallam ki mubarak zindagi ko haqeeqat mein dekhne wale aur din raat ke hazir rahne wale wo hi log hain agar un buzurgon ne Huzoor ki hadeeson ko doosron tak na pahunchaya hota to hadees ke riwayat karne ki buniyad hi na padti aur shariat ka sota (chashma) jahan se phoota tha wahi jaam ho kar rah jata. Aakhir ek zamana ki baat doosre zamana mein kaise pahunchi? Agar sunne dekhne walo ne pahunchane ka bandobast nahi kiya tha. Is raah mein sahaba e kiraam ka jazba maloom karne ke baad mamooli samajh ka aadmi bhi is nateeje par pahunche bagair nahi rah sakta ki wo is kaam ko deen ka bahut bada kaam samajhte the jaisa ki dekhne walo ka bayan hai ki jab tak is duniya ko Huzoor ki zahiri zindagi ki barkatein hasil rahi sahaba ka majma har waqt kaan lagaye rahta ki kab Huzoor kuchh farmayein aur hum sun lein aur itna hi nahi balki hazir rahne walo se is ka iqraar liya jata ki wo gair hazir (absent) rahne walo tak Huzoor ki saari baatein pahuncha diya karein jaisa ki hazrat Allama Hafiz Nishapuri radiallaho ta'ala anhu Hazrate Bara ibne Aajib radiallaho ta'ala anhu se is silsile mein ek hadees riwayat karte hain ki unhone farmaya hum sab

hadeeson ko rasoolullah sallallaho alaihi wasallam se nahi sun paate the hum unton (camel) ki dekh bhaal mein lage rahte the aur sahaba e kiraam Huzoor se jo hadees sun paate the wo apne zamana ke zyada yaad rakhne walo se sun liya karte the.

Sahaba ke zamane mein hadeeson ke riwayat karne ke mauqe

Deen ki saari baaton ko musalmanon tak pahunchane ke liye sahaba e kiraam ke darmiyan hadeeson ki riwayat ka din raat ye tareeqa to tha hi iske ilawa bhi bahut se mauqe is tarah ke samne aate the jab ki kisi khaas mas'ale mein Qur'an ka koi hukm khullam khulla nahi milta to sahaba ke majma se poochha jata ki is mas'ala ke baare mein Huzoor ki koi hadees kisi ko maloom ho to wo bayan kare jaisa ki ye hi Hafiz Nishapuri Hazrate Kubaisa ibne Zuwaiba radiallaho ta'ala anhu se ek hadees riwayat karte hain unhone bayan kiya ki Hazrate Abu Bakr Siddiq radiallaho ta'ala anhu ki khilafat ke zamana mein ek dadi unki khidmat mein hazir hui wo chahati thi ki use pote ki meeras mein se kuch hissa diya jaye. Hazrate Abu Bakr Siddiq radiallaho ta'ala anhu ne farmaya ki Qur'an majeed mein tera koi hissa mein nahi paata hoon aur mujhe ye bhi maloom nahi hai ki Huzoor ne tere baare mein kuch farmaya hai jab usne baar baar kaha to farmaya thahar (ruk) mein shaam ko logon se us ke baare mein puchhunga. Zuhar ki namaz padhne ke baad logon se

uske baare mein poochha us par Hazrate Mugheera ibne Shaiba radiallaho ta'ala anhu khade huye aur farmaya ki Huzoor sallallaho alaihi wasallam se maine suna hai ki wo dadi ko 6th hissa dete the. *(maarifate uloomil hadees)*

Waqiya ki tehqeeq

Baat itni hi par nahin khatm ho gai balki Mugheera ibne Shaiba hadees bayan karke jab baith gaye to Hazrate Abu Bakr siddiq radiallaho ta'ala anhu dobara khade huye aur farmaya kya ye baat aap ke sath kisi aur ne bhi suni hai? Is sawal par Hazrate Muhammad ibne muslima khade huye aur unhone bayan kiya ki maine bhi rasoolullah sallallaho alaihi wasallam se suna hai ki wo dadi ko 6th hissa dete the.
Allahu akbar! Jante hain Hazrate Abu bakr ka ye sawal ki aap ke sath ye baat kisi aur ne bhi suni hai kis se hai? Ye Hazrate Mugheera ibne Shaiba radiallaho ta'ala anhu hain jo bade sahaba mein se hain jin ki imandari wa parhezgari aur amanat wa sachchai ki qasam khai ja sakti hai lekin yahin se ye baat khullam khulla zahir ho jati hai ki Huzoor ki hadees deen ke liye daleel na hoti to hadees ki tasdeeq is tarah na ki jati aur yahi se ye baat bhi zahir ho gai ki bayan karne wale ek se do ho jayein to baat aur zyada sabit ho jati hai.
Kisi waqiya ki khabar ek hi aadmi ki zubani suni jaye aur wo hi khabar kai aadmiyon ke zariye maloom ho to

donon mein jo yaqeen ka farq hai wo zahir hai. Huzoor sallallaho alaihi wasallam ki hadees shareef ke baare mein apne yaqeen ko intiha par pahunchane ke liye sahaba e kiraam ke yahan is tarah ka bandobast humein qadam qadam par milta hai.

Ek imaan afroz waqiya

Hazrate Allama Hafiz nishapuri rahmatullahi ta'ala alaihi ne mashhoor sahabi Hazrate Abu ayyub ansari radiallaho ta'ala anhu ka ek waqiya bayan kiya hai, farmate hain ki Huzoor sallallaho alaihi wasallam se ek hadees unhone suni thi aur ittifaq ki baat ye hai ki us hadees ke sunne walo mein mashhoor sahabi Hazrate Uqba ibne aamir radiallaho ta'ala anhu bhi the Huzoor ke wisaal farmane ke baad jab misr wa shaam aur rum wa iran par islami jhanda lahrane laga to bahut se sahaba hijaaz se doosre mulkon mein chale gaye unhi logon mein Hazrate Uqba ibne aamir bhi the jo misr gaye aur phir wahin rah gaye.
Hazrate Abu ayyub ansari ko kisi tarah ye maloom ho gaya ki jo hadees maine Huzoor se suni hain uske sunne walo mein Hazrate Uqba ibne aamir bhi hain to sirf is baat ka jazba unhein madeena shareef se misr le gaya ki Hazrate Uqba ibne aamir se is baat ko poochhne ke baad ye keh sakein ki is hadees ke riwayat karne wale do hain ek mein hoon doosre Uqba ibne aamir hain.

Un ke is safar ka haal bhi bada hi rooh parwar (jaanlewa, mushkil) hai. Farmate hain ki jazba e shauq mein pahadon, junglon aur nadiyon ko paar karte huye wo misr pahunche. Budhape ki umr, mushkil rasta lekin shauq mein na budhape ka asar maloom hua aur na raste ki mushkilat rukawat bani din raat chalte rahe mahinon ka rasta tay karke jab misr pahunche to seedhe misr ke governor Hazrate Muslima ibne mukhallad ansari ki kothi par utre governor ne poochha Abu ayyub! Aap ka aana kis liye hua? Aapne farmaya Huzoor sallallaho alaihi wasallam se maine ek hadees suni hai aur ittifaq ki baat ye hai ki us hadees ke sunne walo mein mere aur Uqba ibne aamir ke ilawa ab koi is duniya mein baaqi nahi raha lihaza mere sath ek aisa aadmi laga do jo mujhe un ke ghar tak pahuncha de matlab ye hai ki mein tumhare paas isliye nahi aaya hoon ki tum se milu balki sirf isliye aaya hoon ki tum Hazrate Uqba ibne aamir ke ghar tak pahuncha dene ka intezam kar do.

Ek ishq wale ki zara shaane be niyazi dekhiye ki governor ke darwaze par gaye hain magar ek shabd (word) bhi uske baare mein nahi kehte. Waqiya riwayat karne wale ka bayan hai ki misr ke governor ne ek jankaar aadmi sath kar diya jo unhein Hazrate Uqba ibne aamir ke ghar tak le gaya, gale milne ke baad unhone bhi pahla sawal yahi kiya Abu ayyub! Aapka aana kis liye hua? Aapne farmaya ki ek hadees maine Huzoor se suni hai aur us ka sunne wala mere aur aap ke ilawa ab duniya mein koi baaqi nahi

raha aur wo hadees musalman ki burai par parda daalne ke baare mein hai Hazrate uqba ne kaha ki haan Huzoore akram sallallaho alaihi wasallam se maine ye hadees suni hai ki jo musalman ki kisi burai ko chhupata hai kal qiyamat ke din Allah ta'ala uski burai ko chhupayega. Hazrate Abu ayyub ne farmaya aap ne sach kaha yahi maine bhi suna hai

Iske baad bayan karte hain ki Hazrate Abu ayyub itna sunkar apni sawari ke paas aaye aur sawar ho kar madeena ki taraf wapas laut gaye goya misr ke lamba safar ka matlab iske siwa kuchh aur nahi tha ki apne kaan se suni hui baat doosre ki zubani sun lein. Mahboob ki baat ke sunne ka yahi wo jazba tha jis ne mazhabe islam ko mazhabe ishq bana diya.

Hazrate Allama Hafiz nishapuri is waqiya ke aakhir mein likhte hain ki ye Hazrate Abu ayyub ansari hain jo Huzoor sallallaho alaihi wasallam ke sath bahut zyada rahne wale aur bahut zyada hadees riwayat karne wale hain iske bawajood sirf ek hadees ke liye itna lamba safar kiya. *(maarifat uloomil hadees)*

Ek aur waqiya

Is tarah ka ek aur waqiya Hazrate Jabir ibne abdullah radiallaho ta'ala anhu ke baare mein Imaam nishapuri ne likha hai. Baat yahan se chali hai ki apne waqt ke bahut bade muhaddis Hazrate amr bin Abu salma imamul

hadees Hazrate Auzai radiallaho ta'ala anhu ke yahan 4 saal rahe itne lambe zamane mein unhone sirf 30 hadeesein un se suni ek din wo Hazrate Imaam Aauzai se bade afsos ke sath kahne lage ki aap ke paas rahte huye mujhe 4 saal ho gaye lekin itne lambe zamane mein sirf 30 hadeesein maine aap se suni. Imaame Aauzai ne farmaya ki 4 saal ke zamane mein 30 hadeesein tum kam samajh rahe ho halanki Hazrate Jabir ibne Abdullah ne sirf ek hadees ke liye misr ka safar kiya, sawari khareedi aur us par sawar hokar misr gaye aur Hazrate Uqba ibne Aamir se mulaqat karke madeena wapas laut gaye.
(maarifat uloomil hadees page 9)

Matlab ye hai ki 4 saal ke zamane mein 30 hadeeson ke sunne ko ganeemat samjho ki ek badi nemat kam se kam waqt mein tum ko mil gai warna sahaba ke zamane mein to sirf ek hadees ke liye log door door ke mulkon ka safar kiya karte the to ek hadees par 2 mahine ka bhi waqt kharch hua to aap hisab laga lo 30 hadees ke liye kitna waqt chahiye tha balki Hafiz nishapuri ke likhne ke mutabiq sahaba ke zamane mein safar itna zaruri tha ki Hazrate Ibne Umar radiallaho ta'ala anhuma kaha karte the ki hadees sikhne wale ko chahiye ki wo apne liye lohe ke joote tayyar karaye wo hadees sikhne ke liye barabar safar karta rahe. *(maarifa page 9)*

Riwayat ke silsile ki taqwiyat (taqat)

Sahaba ke zamane mein riwayat ke silsile ki taqwiyat ke liye jahan riwayat karne walo ke zyada hone ko badhawa diya jata tha wahin riwayat ke saheeh hone ko janchne (parakhne) aur use yaqeen ki had mein pahunchane ke liye aur bhi tareeqe rahe misaal ke taur par Hazrate Ali radiallaho ta'ala anhu ke baare mein hai ki jab wo kisi hadees ko Huzoor sallallaho alaihi wasallam se na sun paate to kisi doosre riwayat karne wale se sunte lekin usse qasam liya karte the. *(maarifa page 9)*

Ye bayan karne ke baad Hafiz nishapuri likhte hain ki yahi haal sahaba, taabi'en, tabe taabi'en aur bade bade aalimon ka tha ki wo hadees ke baare mein bahas wa kured kiya karte the yahan tak ki unko hadees ke saheeh hone ka yaqeen ho jata. *(maarifa page 15)*

Hadees ke riwayat karne ka fann (art) jo apni achchaiyon ke sabab saari duniya mein be misaal hai wo ye hai ki kisi waqiya ko riwayat karne ke liye sirf itna hi kaafi nahi hai ki waqiya bayan kar diya jaye balki waqiya bayan karne se pehle bayan karne wale ke liye ye batana zaruri hai ki is waqiya ki jankaari use kaise hui? Aur kitne waaston se ye baat us tak pahunchi hai? Aur wo kaun log hain? Us ke naam aur address unki umr kya hai? Aur imandari, parhezgari, sachchai, jhoot bolne se nafrat, aql aur samajh waghaira ke lihaz se unki halatein kya hain? Isi ko hadees

ki boli mein asnaad kehte hain. Yahi wajah hai ki hadees riwayat karne walo ke yahan asnaad itni zaruri cheez hai ki iske baghair unke yahan koi baat bharosa ke qabil nahi yahan tak ke Hazrate Allama Hafiz nishapuri ne Hazrate Abdullah ibne mubarak radiallaho ta'ala anhu ki ye baat likhi hai ki asnaad deen ka hissa hai agar asnaad na hoti to jiske dil mein jo aata kehta.

Is silsile mein Allama Hafiz nishapuri ne ye waqiya likha hai ki ek martaba Abu Farwa naam ke ek shakhs ne Hazrate Imam Zuhari radiallaho ta'ala anhu se baghair kisi asnaad ke Huzoor sallallaho alaihi wasallam ki ek hadees bayan ki to Imame Zuhari ne farmaya aey Abu Farwa! Tujh ko Allah tabah kare tujh ko kis cheez ne Allah par dheet bana diya hai ki teri hadees ki koi sanad nahi hai tu humse aisi hadeesein bayan karta hai ki jin ke liye na nukeel hain na lagaam.

Hadees parakhne ka qayda

Is silsile mein Allama Hafiz nishapuri ne hadeeson ko parakh ne ke liye jo qayda likha hai wo padhne ke qabil hai usse achchi tarah maloom ho jayega ki hadeeson ko ghalat baaton ki milawat se bachane ke liye kaisi kaisi tadbeerein amal mein laai gai hain.

Farmate hain humare zamane mein hadees hasil karne walo ke liye zaruri hai ki pehle wo hadees bayan karne walo ki halaton ki jankaari kare ke shariat ke mutabiq wo

khuda ko ek manta hai ya nahi? Aur nabiyon ki farmabardari apne liye zaruri samajhta hai ki nahi? Phir uski halat par ghaur kare ki wo bure mazhab wala to nahi hain ki logon ko apne bure mazhab ki taraf bula raha ho isliye ki bure mazhab ki taraf bulane walo se koi hadees nahi li jayegi phir hadees bayan karne wale ki umr maloom kare taaki pata chal sake ki jin se ye hadees bayan karta hai usse milne ke layeq uski umr hai ya nahi? Phir uske taur tareeqa par ghaur karein. *(maarifa page 16)*

Hadees jama karne ki history

Hadees ke fann (art) ki achchaiyon par kuch likhne se pehle ye bata dena zaruri hai ki sahaba ke zamane se lekar aaj tak hadeeson ke jama karne ka kaam kaise hua? To maloom hona chahiye ki Huzoor sallallaho alaihi wasallam ka zamana jo Qur’an ke utarne ka zamana hai us mein choonki Qur’an ki aayaton ki hifazat ka kaam sab se bada tha isliye Huzoor sallallaho alaihi wasallam ne sahaba se zor de kar farmaya ki sirf Qur’an ki aayaton ko likha karein hadeeson ko na likhein taaki Qur’an ki aayaton ke sath kisi tarah ka ghaalmel (mixed up) na ho albatta zubani taur par hadeeson ke bayan karne ki rukawat nahi thi jaisa ki muslim shareef mein Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai unhone kaha ki rasoolullah sallallaho alaihi wasallam ne farmaya koi aadmi meri hadees na likhe aur jisne Qur’an

ke ilawa kuch likha ho to usko mita de aur meri hadeesein zubani yaad kare koi harj nahi aur jisne meri taraf se koi jhoot baat kahi to usko chahiye ki apna thikana jahannam banaye.

Lekin isi ke sath kuchh wo sahaba jinhein poora bharosa tha ki wo Qur'an ki aayaton ke sath hadeeson ko ghaalmel nahi hone denge wo apne taur par kuch hadeeson ko bhi likh liya karte the jaisa ki Hazrate Imam Bukhari radiallaho ta'ala anhu Hazrate Abu huraira radiallaho ta'ala anhu se riwayat karte hain unhone farmaya ki Huzoor sallallaho alaihi wasallam ke sahaba mein koi mujh se zyada hadees bayan karne wala nahi tha magar abdullah ibne amr! Isliye ki wo likhte the aur mein nahi likhta tha. *(bukhari shareef)*

Jab kagaz ke tukde, hiran ki jhilliyon, khajoor ke patton aur dilon ki takhtiyon mein bikhri hui Qur'an majeed ki aayatein Hazrate Umar radiallaho ta'ala anhu ki khilafat ke zamana se lekar Hazrate Usman Ghani radiallaho ta'ala anhu ke zamana tak kitab ki shakl mein jama kar di gai aur saari duniya mein us ki naql (xerox copy) phaila di gai aur hadeeson ke sath Qur'an ki aayaton ke ghaalmel hone ka koi dar nahi rah gaya to Hazrate Umar ibne Abdul Azeez radiallaho ta'ala anhu ki khilafat ke zamana mein unke hukm par hadeeson ki kitabein likhne aur un ke jama karne ka kaam baqayda shuru hua jaisa ki Hazrate Allama Jalaluddin suyooti rahmatullahi ta'ala alaih ki kitab alfiya ki sharah mein peshe lafz likhne wale

ne likha hai ki sana 99 hijri mein jab Hazrate Umar ibne Abdul Azeez radiallaho ta'ala anhu ne khilafat ki zimmedariyan sanbhali to Abu Bakr ibne Hajam jo muammar, lais, aauzai, maalik, ibne is'haaq aur ibne Abujeeb ke ustaad the aur madeena shareef mein khaleefa ke naaeb the unko Hazrate Umar ibne Abdul Azeez ne hukm diya ki Huzoor ki jo hadees bhi mile use likh lo isliye ki mujh ko hadees shareef ke mit jane ka dar hai. *(peshe lafz sharah e alfiya page 5)*

Itna hi nahi balki Hazrate Umar bin Abdul Azeez radiallaho ta'ala anhu ke baare mein ye bhi likha hai ki unhone door wa nazdeek ke logon ko likha ki Huzoor sallallaho alaihi wasallam ki koi hadees pao to use ikattha (jama) kar lo. *(tareekh e asfahaan Abu nooyem)*

Hazrate Umar bin Abdul Azeez radiallaho ta'ala anhu ke hukm par hadees ki sabse pahli kitab Allama Ibne Hajam ne likhi uske baad hadees ki kitabon ke likhne aur unke ikattha (jama) karne ka silsila shuru ho gaya kai shaharon mein kai buzurgon ne hadees ki bahut si kitabein likhi. Sharah e alfiya ke writer ne jagah ke sath un buzurgon ka naam is tarah likha hai ki Ibne Juraih makka mein, Ibne Is'haaq aur Maalik madeena mein, Rabeea ibne Sabeeh, Sayeed ibne Urwa aur Hammad ibne Salma basra mein, Sufyaan sauri koofa mein, Aauzai shaam mein, Hishaam baasit mein, Muammar yaman mein, Jareer ibne Abdullah ray mein aur ibne mubarak khurasan mein the. radiallaho ta'ala anhum *(peshe lafz sharah e alfiya)*

Uske baad likhte hain ki ye sab ke sab ek hi zamana mein ek hi tabqa (category) ke the aur un mein ke bahut se Hazrate Abu Bakr ibne Hajam aur Ibne Shihab Zuhari ke shagird (students) the.
Uske baad kitabon aur padhaiyon (study) ke zariye hadeeson ki publicity ka silsila aage badhta gaya. Riwayaton ke manne na manne ke qayde, riwayat karne walo ki shartein aur is fann ke zaabite aur dastoor ki tashkeel amal mein aai aur usoole hadees ke naam se duniya mein ek naya fann shuru hua. Sakht se sakht sharton ke sath hadees ki nayi nayi kitabein likhi gai yahan tak ki aaj hadees ki tamam kitabon mein sahi bukhari, sahi muslim, tirmizi, abu dawood, ibne maaja aur nasai bahut mashhoor hain.

Humare is mazmoon mein hadees ki zarurat, us ki sakaahat (importance) aur uski tareekhi infiradiyat (history) par kaafi raushani pad chuki hai jin musalmanon ko islam aur Qur'an pyara hai aur jo apne aap ko usi ummat ka ek aadmi samajhte hain jo 1400 saal se apni tahzeeb ke sath zinda hai to unhein hadees par bharosa karne ke liye kisi daleel ki bilkul zarurat nahi hai albatta jo log az raahe nifaaq hadees ko nahi mante aur apni badbakhti ko chhupane ke liye Qur'an ka naam lete hain agar mere paas samay (time) hota to mein dopahar ke sooraj ki tarah ye sabit kar dikhata ki unke yahan

hadees ka na manna Qur'an par amal karne ke liye nahi hai balki Qur'an par amal karne se bachne ke liye hai.

Hadees ke inkar se un ka asali maqsad ye hai ki khuda ke kalaam ka matlab hadees se hat kar un ki samajh par chhod diya jaye taaki Qur'an ki aayaton ka matlab badal kar bhi wo Qur'an par amal karne ka daawa kar sakein. Dua hai ki khuda e ta'ala hadees ke inkar karne ke fitne se musalmanon ko bachaye rakhe aur unhein taufeeq de ki wo hadees ka ujaala phaila kar duniya ka andhera door karein.

Arshadul Qadiri
Muhtamim Madarsa Faizul Uloom, Jamshedpur (Jharkhand)
15 Ramzanul Mubarak sana 1391 hijri

Niyyat ka bayan

1) Hazrate Uman bin khattab radiallaho ta'ala anhu se riwayat hai ki rasoolullah sallallaho alaihi wasallam ne farmaya kaamon ka sawab sirf niyyaton se hai aur har aadmi ke liye wo hi hai jo wo niyyat kare.
(bukhari muslim mishkat page 11)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole akram sallallaho alaihi wasallam ne farmaya qiyamat ke din jis riyakaar ka sab se pehle faisla hoga wo shaheed hai. Use laaya jayega to Allah ta'ala farmayega ye ye cheezein hum ne tujhe di thi? Wo kahega haan! Phir Allah ta'ala farmayega unke shukriya mein tum ne kya kaam kiya? Wo kahega maine teri raah mein ladai ki yahan tak ki shaheed kar diya gaya farmayega too jhoota hai toone to ladai isliye ki thi ki log tujhe bahadur kahein to logon ne tujhe bahadur kaha aur tujhe tera inaam mil gaya phir Allah ta'ala ka hukm hoga aur use munh ke bal ghaseet kar jahannam mein daal diya jayega.
Aur ek aadmi wo hoga jisne ilm sikha sikhaya aur Qur’an padha use laaya jayega aur Allah ta'ala kahega ye ye cheezein humne tum ko di thi? Kahega haan! Farmayega tum ne unke shukriya mein kya amal kiya? Wo kahega ki maine ilm hasil kiya aur doosron ko sikhaya aur tere liye Qur’an padha. Allah ta'ala farmayega too jhoota hai

toone isliye ilm sikha ki tujhe aalim kaha jaye aur Qur'an isliye padha ki tujhe qari kaha jaye to wo kah liya gaya phir Allah ta'ala ka hukm hoga aur use munh ke bal kheench kar aag mein jhonk diya jayega.
Aur ek aadmi wo hoga ki jiski rozi Allah ne badhai aur use har tarah ka maal diya wo laaya jayega Allah ta'ala us se apni nematon ke baare mein puchhega wo iqraar karega farmayega toone unke shukriya mein kya kaam kiya? Wo kahega maine har us raah mein maal kharch kiya jismein kharch karna too pasand karta hai. Allah ta'ala farmayega too jhoota hai too ne isliye kharch kiya tha ki tujhe sakhi aur dendaata kaha jaye to wo kah liya gaya phir hukm hoga to use aaundhe munh ghaseet kar jahannam mein phenk diya jayega.
(muslim mishkat page 33)

Zaruri mas'ale

Niyyat dil ke irada ko kehte hain uske liye zuban se shabd (word) bolna zaruri nahi. Namaz waghaira koi bhi nek kaam agar Allah ke liye na kare balki dikhawe ke liye ya aur kisi duniya ke matlab se kare to us kaam par sawab nahi payega aur agar Allah ke liye karne ke sath koi duniya ka matlab bhi shamil ho to sawab kam ho jayega jaise ki agar koi musalman hajj ke liye jaye aur uske sath vyapar (business) ki bhi niyyat kare to hajj ho jayega magar vyapar ki jitni niyyat hogi usi lihaz se sawab kam ho jayega.

Imaan ka bayan

1) Hazrate Umar Farooq radiallaho ta'ala anhu ne farmaya ki ek roz hum rasoole khuda sallallaho alaihi wasallam ki khidmat mein hazir the ki achanak ek aadmi aaya jiske kapde bahut ujle the aur baal bahut hi kaale, na us aadmi par safar ka koi asar tha aur na hum mein se koi use pahchanta tha yahan tak ki wo Huzoor sallallaho alaihi wasallam ke samne baith gaya aur do zaanu hokar apne ghutne Huzoor sallallaho alaihi wasallam ke ghutne se mila diye aur apne donon hath apni raanon par rakh liye aur kaha aey Muhammad sallallaho alaihi wasallam mujh ko islam ki haqeeqat ke baare mein bataiye Huzoor sallallaho alaihi wasallam ne farmaya islam ye hai ki too gawahi de is baat ki, ki khuda e ta'ala ke siwa koi ibadat ke layeq nahi aur Muhammad sallallaho alaihi wasallam khuda e ta'ala ke rasool hain aur too namaz ada kare zakaat de ramzan ke roze rakhe aur ka'aba shareef ka hajj kare agar too uski taqat rakhta ho us aadmi ne ye sun kar kaha aapne sach farmaya (raawi kehte hain ki) hum logon ko ta'ajjub hua ki ye aadmi puchhta bhi hai aur khud hi ye bhi kahta hai ki aapne sach kaha phir usne poochha imaan ki haqeeqat bayan farmaiye aapne farmaya imaan ye hai ki too khuda e ta'ala, uske firishton, uski kitabon, uske rasoolon aur qiyamat ke din par yaqeen rakhe aur taqdeer ki bhalai wa burai ko dil se maane. *(muslim shareef)*

Hadees ki sharah

Hazrat shah abdul haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi iski sharah mein likhte hain ki islam zahiri kaamon jaise namaz padhne, roza rakhne, zakaat dene waghaira ka naam hai aur imaan naam hai aqeedon ka yani Allah ta'ala aur uske pyare rasool sallallaho alaihi wasallam ko dil se manne ka naam imaan hai aur islam wa imaan ke majmua ka naam deen hai aur wo jo aqeede ki kitabon mein likha hai ki islam wa imaan donon ek hain to uska matlab ye hai ki har momin musalman hai aur har musalman momin hai aur in donon mein se kisi ek ka inkar musalmanon se nahi kar sakte aur haqeeqat mein islam imaan ka nateeja hai aalimon ne iske baare mein bahut tarah ki baatein likhi hain lekin tahqeeq yahi hai jo bayan kiya gaya.
(ash'atullamaat jild 1 page 38)

Phir Hazrate Shaikh Muhaqqiq ne sharah mein likha hai ki imaan ki haqeeqat ye hai ki too khuda e ta'ala ki zaat aur uski khoobiyon ko dil se maane aur tamam aebon se usko paak yaqeen kare.
(ash'atullamaat jild 1 page 40)

Aur likhte hain ki sab nabi par imaan lana zaruri hai is tarah par ki kisi ke darmiyan asal nubuwat mein farq na kare aur izzat karna aur aeb se sab nabiyon ko paak samajhna aur nubuwat se pehle aur nubuwat ke baad

chhote bade sab gunahon se unhein masoom janna zaruri hai yahi qaul mukhtaar hai aur jo Qur'an majeed mein Hazrate aadam alaihissalam ki taraf isyaan yani gunah ki nisbat ki gai aur itaab farmaya gaya to wo unki shaan ki badai ki wajah se hai aur maalik ko haq pahunchta hai ki aaula wa afzal ke chhodne par agarche wo gunah ki had tak na pahunche hon un par apne banda ko jo chahe kahe aur itaab farmaye doosre ki majaal nahi ki kuch kah sake aur is jagah par ek adab hai jiski riaayat zaruri hai aur wo ye hai ki agar khuda e ta'ala ki taraf se kisi nabi par jo ki khuda e ta'ala ke nazdeeki hain koi itaab ya khitab utre ya un logon ki taraf se jo ki khuda e ta'ala ke khaas bande hain koi aajizi zahir ho jisse aeb ka waham hota ho to humko jaez nahi ki usmein dakhal dein aur un baaton ko unke haq mein bole aur Huzoor sallallaho alaihi wasallam ke baare mein mukhtasar aqeeda ye hai ki khuda ke martaba aur uski khaas khoobiyon ke ilawa jo kuchh hai Huzoor sallallaho alaihi wasallam ke liye sabit hai aur Huzoor sallallaho alaihi wasallam insaan ki saari khoobiyan apne andar rakhte hai aur sab mein kaamil hain. *(ash'atullamaat jild 1 page 40)*

2) Hazrate Ubaada radiallaho ta'ala anhu ne kaha ki maine rasoole kareem sallallaho alaihi wasallam ko farmate huye suna ki jo shakhs is baat ki gawahi de ki khuda e ta'ala ke siwa koi ibadat ke layeq nahi aur Muhammad sallallaho alaihi wasallam khuda e ta'ala ke

rasool hain to Allah ta'ala us par dozakh ki aag haraam farma deta hai. *(muslim shareef)*

Janna chahiye ki khuda ke ek hone aur rasool ke barhaq hone ki gawahi dene ke sath agar aadmi se koi aisi baat ya kaam paaya gaya jo kufr ki pahchan ho to wo kafir ho jayega. Ash'atullamaat jild 1 kitabul imaan ke shuru mein hai ki khuda ko ek aur rasool ko barhaq manne ke sath agar koi aisa kaam kare jisko Huzoor alaihissalam ne kufr ki nishani aur pahchan thahrai ho jaise murti ko sajda karna to aise kaamon ka karne wala bhi shariat ke hukm se kafir hai chahe zahir mein khuda ke ek hone aur rasool ke barhaq hone ka iqraar karta ho.

3) Hazrate Anas radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki koi shakhs us waqt tak momin nahi ho sakta jab tak ki mein uske maa'n baap bete aur tamam logon se zyada mahboob na ho jao. *(bukhari, muslim)*

Hadees ki sharah

Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki kamil momin yani achche momin ke imaan ki pahchan ye hai ki momin ke nazdeek rasoole khuda sallallaho alaihi wasallam sab cheezon aur sab logon se zyada mahboob aur tazeem ke qabil ho. Is hadees mein

Huzoor sallallaho alaihi wasallam ke zyada mahboob hone ka matlab ye hai ki haqon ke ada karne mein Huzoor sallallaho alaihi wasallam ko uncha maane is tarah ki Huzoor ke laaye huye deen ko maane, Huzoor sallallaho alaihi wasallam ki sunnaton par amal kare, Huzoor ka adab baja laye aur har shakhs aur har cheez yani apni zaat, apni aulad, apne maa'n baap, apne doston, rishtedaron aur apne maal wa asbaab par Huzoor ki khushi ko aage rakhe jiska matlab ye hai ki apni har pyari cheez yahan tak ki apni jaan ke chale jane par bhi raazi rahe lekin Huzoor ke haq ko dabne na de. *(ash'atullamaat jild 1 page 47)*

Aur Hazrat Mulla Ali Qari rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki is hadees mein Huzoor sallallaho alaihi wasallam se jo muhabbat rakhne ka hukm hai usse murad tabiyat ki muhabbat nahi isliye ki wo ikhtiyar se bahar hai aur insaan ko aisi cheez ka hukm nahi diya jata jo uske ikhtiyar se bahar ho jaisa ki soorah baqra ki aakhiri aayat mein balki usse aqal wali muhabbat murad hai jo us baat ko zaruri qaraar deti hai jiska aqal taqaza kare aur jiske ikhtiyar kar lene ko aqal chahe agarche wo baat tabiyat ke khilaaf hi kyun na ho jaise beemar aadmi ka kadwi dawa se muhabbat rakhna ye aqal wali muhabbat hai ki wo dawa ko pasand karke usko lena chahata hai aur usko aqal ke chahane par peeta hai isliye ki wo yaqeen rakhta hai ya andaza karta hai ki

meri tandurusti is dawa ke peene mein hai agarche us dawa se uski tabiyat nafrat karti ho jaise agar Huzoor sallallaho alaihi wasallam kisi ko hukm dein ki apne kafir maa'n baap aur kafir ladkon ko maar daal ya ye hukm de dein ki kafiron se ladai kare aur ladte huye shaheed ho jaye to wo uske kar guzarne ka zarur fidai rahe kyunki aqal se wo itna baharhaal janta hai ki aapki farmabardari hi mein bhalai hai ya is hadees mein muhabbat se murad imaan wali muhabbat hai jo aapki badai aur aapke ahsaan wa meharbani ke sabab momin ke dil mein paida hoti hai. Imaan wali muhabbat ki pahchan ye hai ki muhabbat karne wala apne mahboob ki tamam khwahishon ko doosre logon yahan tak ki apne azeez aur khud apni zaat ki khwahishon par behtar samjhe aur choonki Huzoor sallallaho alaihi wasallam muhabbat kiye jane ki saari achchaiyan apne andar rakhte hain aur aapke siwa koi doosra nahi rakhta isliye aap har momin ke nazdeek uski jaan se bhi zyada mahboob hone ke haqdaar hain to momin ke nazdeek uske ilawa se ba darja e aaula aap mahboob honge khaas kar is soorat mein ki aap us mahboobe haqeeqi yani khuda e ta'ala ki taraf se rasool hain aur khuda tak pahunchane wale aur us tak pahunchne ka rasta batane wale aur uske nazdeek izzat wale hain. *(mirqaat sharah mishkat jild 1 page 64)*

Kuchh zaruri mas'ale

1) Khuda e ta'ala jagah aur zamana se paak hai uske liye jagah aur zamana sabit karna kufr hai.
2) khuda e ta'ala ko Allah paak ya Allah ta'ala kehna chahiye 'Allah miyan' nahi kehna chahiye.
3) agar kisi ne khuda e ta'ala ke baare mein budhau yani budhe ka lafz bola to wo kafir ho jayega.
4) koi shakhs beemar nahi hota ya bahut buddha (bahut zyada umr wala) hai marta nahi uske liye ye na kaha jaye ki Allah use bhool gaye hain.
5) jo mazaq aur hansi mein kufr karega wo bhi kafir wa murtad ho jayega agarche kehta ho ki main aisa aqeeda nahi rakhta aisa hi durre mukhtar babul murtad aur shaami jild 1 page 293 par baharurraeq se hai.
6) kisi nabi ki shaan mein be adabi karna ya un mein koi aeb nikalna kufr hai.
7) Qur’an majeed ki kisi aayat ko aeb lagana ya uski be izzati karna ya uske sath mazak udana kufr hai jaise aksar dadhi munde soorah takasur ki aayat ka matlab ye bayan karte hain ki "Kalla saaf karo" ye Qur’an majeed ko badalna hai aur us ke sath mazak dil lagi bhi aur ye donon baatein kufr hain. *(bahare shariat jild 9)*
8) kisi ne namaz padhne ko kaha usne jawab diya tumne namaz padhi kya fayda hua ya kaha bahut padh li ab dil ghabra gaya ya kaha padhna na padhna donon barabar hai baharhaal is tarah ki baat karna ki jisse namaz ke farz

hone ka inkaar samjha jata ho ya namaz ki be izzati hoti ho ye sab kufr hai. *(bahare shariat)*

9) kisi se roza rakhne ko kaha usne jawab diya roza wo rakhe jise khana na mile ya ye kaha ki jab khuda ne khane ko diya hai to bhooke kyun marein ya is tarah ki aur baatein kehna jinse roza ki be izzati ho kufr hai.
(bahare shariat)

10) ramazan ke mahina mein khullam khulla din mein khane se mana karne par ye baat kehna ki jab Allah ka dar nahi hai to logon ka kya dar kufr hai.

11) ilme deen aur aalimon ki be izzati karna baghair sabab ke yani sirf is wajah se ki wo ilm e deen ka aalim hai kufr hai. *(bahare shariat)*

12) jin baaton ka pesh karna Huzoor sallallaho alaihi wasallam se bila shubah sabit ho unmein se kisi ek baat ka inkar karna shara ki boli mein kufr hai, zunnaar pehenne ko isliye kufr kaha gaya hai ki ye baat Huzoor alaihissalam ko jhutlane ki pahchan hai kyunki zahir yahi hai ki jo rasoolullah sallallaho alaihi wasallam ko manega wo aisi cheez ke pahan ne ki jurrat nahi kar sakta.
(baijawi page 23)

13) Allah ta'ala ke sath kisi doosre ko wajibul wujood manna jaisa ki aag ke pujariyon ka aqeeda hai ya Allah ke ilawa doosre ko ibadat ke layeq samajhna jaisa ki murti poojne walo ka aqeeda hai ye shirk hai.
(sharah aqaed nasfi page 61)

Aur hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi farmate hain ki shirk teen tarah par hota hai, ek to ye ki Allah ta'ala ke siwa kisi aur ko bhi wajibul wajood thahraye,
doosre ye ki khuda e ta'ala ke siwa kisi aur ko khaaliq yani paida karne wala jane,
teesre ye ki khuda e ta'ala ke siwa kisi aur ki ibadat kare ya use ibadat ke layeq samjhe. *(ash'atullamaat jild 1 page 72)*

Jannati aur jahannami firqa

1) Hazrate Abdullah ibne Umar radiallaho ta'ala anhuma se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ki meri ummat par ek waqt zarur aisa aayega jaisa ki bani israel par aaya tha bilkul hubahu ek doosre ke mutabiq yahan tak ki bani israel mein se agar kisi ne apni maa'n se khullam khulla bura kaam kiya hoga to meri ummat mein zarur koi hoga jo aisa karega aur bani israel 72 mazhabon mein bat (taqseem ho) gaye the aur meri ummat 73 mazhabon mein bat (taqseem ho) jayegi unmein ek mazhab walo ke siwa baaqi sab mazhab wale jahannami honge. Sahaba e kiraam radiallaho ta'ala anhum ne arz kiya ya rasoolallah sallallaho alaihi wasallam! Wo ek mazhab wale kaun hai yani unki pahchan kya hai? Huzoor sallallaho alaihi wasallam ne farmaya wo log usi mazhab par qaayim rahenge jis par mein hoon aur mere sahaba hain. (tirmizi)

2) Hazrate Abdullah ibne mas'ood radiallaho ta'ala anhu ne farmaya ki sarkare aqdas sallallaho alaihi wasallam ne humein samjhane ke liye ek seedhi lakeer (line) kheenchi phir farmaya ye Allah ka rasta hai phir usi seedhi lakeer ke dayein bayein aur chand lakeerein kheench kar farmaya ki ye bhi raste hain in mein se har ek rasta par shaitan baitha hua hai jo apni taraf bulata hai phir Huzoor sallallaho alaihi wasallam ne para 8 ruku 6 ki aayat padhi jis ka matlab ye hai ke "Ye mera seedha rasta hai to usi par chalo aur doosri rahon par na chalo ki wo tumhein is seedhi raah se alag kar dengi". *(mishkat shareef)*

Hadees ki sharah

Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki najaat pane wala firqa ahle sunnat wa jama'at ka hai agar koi kahe ki kaise maloom hota hai ki najaat pane wala firqa ahle sunnat wa jama'at hai aur yahi seedhi raah aur khuda e ta'ala tak pahunchane wali raah hai aur doosre sab raste jahannam ke raste hain aur har firqa daawa karta hai ki wo seedhe raste par hai aur us ka mazhab haq hai to iska jawab ye hai ki ye aisi baat nahi hai jo sirf daawa se sabit ho jaye balki uske liye thos (mazboot) daleel chahiye aur ahle sunnat wa jama'at ke haq hone ki daleel ye hai ki ye deene islam sarkare aqdas sallallaho alaihi wasallam se naql ho kar hum logon tak pahuncha hai. Islam ke aqeedon ko maloom karne ke liye

sirf aql kaafi nahi hai mutawaatir khabron se maloom hua aur sahaba ki baatein wa hadeeson ki talash aur chhan been se yaqeen hasil hua ki sahaba wa taabi'en ridwanullahi ta'ala alaihim ajmaen aur unke baad ke tamam buzurgane deen isi aqeeda aur isi tareeqa par rahe hain mazhab mein bid'at aur nafsaniyat pehle zamana ke baad paida hui hai. Sahaba e kiraam aur taabi'en tabe taabi'en aur mujtahideen mein koi is mazhab par nahi tha wo log is naye mazhab se naraz the balki is ke paida ho jane ke baad muhabbat aur uthne baithne ka jo lagaaw is qaum ke sath tha tod diya aur zuban wa qalam se radd farmaya. Sihah sitta aur bharosa ke qabil kitabein ki jin par islam ki baaton ka daromadar hua hanbali ke bade bade imaam aur unke ilawa doosre aalim jo un ke waqt mein the sab isi mazhabe ahle sunnat wa jama'at par the aur ashaera wa maturidiya jo usoole kalaam ke imaam hain unhone salf ke mazhabe ahle sunnat wa jama'at ki taaed wa himayat farmai aur aqli daleelon se us ko sabit farmaya aur jin baaton par rasoole kareem alaihissalatu wassalam ki sunnat aur sahaba waghaira ka ijma jaari raha un ko thos qarar diya hai isiliye ashaera aur maturidiya ka naam ahle sunnat wa jama'at pada agarche ye naam naya hai lekin mazhab aur aqeeda un ka purana hai. Un ka tareeqa Huzoor sallallaho alaihi wasallam ki hadeeson ki pairwi aur sahaba ke raste par chalna hai aur pehle zamane ke aur us waqt ke bade bade buzurg jo tareeqat ke ustaad, aabid wa zahid, riyazat karne wale, parhezgar, khuda se

darne wale, haq ta'ala ki janib mutavajjeh rahne wale aur nafs ki hukoomat se alag rahne wale sab isi mazhab e ahle sunnat wa jama'at par the jaisa ki un buzurgon ki qabile bharosa kitabon se zahir hai aur sufiyon ki nihayat hi bharosa ke qabil kitab ta'arruf hai jis ke baare mein hazrat shaikh shahabuddin suharwardi radiallaho ta'ala anhu ne farmaya hai ki agar ta'arruf kitab na hoti to hum log tasawwuf ki baaton ko na jante. Us kitab mein sufiyon ke jo aqeede bayan kiye gaye hain wo sab ke sab baghair kisi kami beshi ke ahle sunnat hi ke aqeede hain. Humare is bayan ki sachchai ye hai ki hadees, tafseer, kalaam, fiqh, tasawwuf, siyar aur tareekhon ki moatabar kitabein jo ki poori duniya mein mashhoor hain ikattha (jama) ki jayein aur un ki chhan been ki jaye aur doosre mazhab wale bhi kitabon ko laye taaki zahir ho jaye ki haqeeqate haal kya hai? Khulasa ye hai ki deene islam mein bada giroh mazhabe ahle sunnat wa jama'at hai.
(ash'atullamaat jild 1 page 140)

3) Hazrat Abu huraira radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ki aakhiri zamana mein ek giroh fareb dene walo aur jhoot bolne walo ka hoga wo tumhare samne aisi baatein layenge jin ko na tum ne kabhi suna hoga na tumhare baap dada ne, to aise logon se bacho aur unhein apne qareeb na aane do taaki wo tumhein gumrah na karein aur na fitna mein dalein. *(muslim, mishkat)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees ke tarjuma mein likhte hain ki ek aisi jama'at paida hogi jo dhokha aur fareb se aalim, buzurg aur nek ban kar apne ko musalmanon ki bhalai chahane wali aur islah karne wali zahir karegi taaki apni jhooti baatein phailaye aur logon ko apne ghalat aqeedon aur bure khyalon ki taraf le jaye.
(ash'atullamaat jild 1 page 133)

Kuch zaruri mas'ale

1) sachchi khabar dene wale Huzoor sallallaho alaihi wasallam ne jin dajjalon aur jhooton ke aakhiri zamana mein paida hone ki khabar di thi is zamana mein un ke kai giroh paye jate hain jo musalmanon ke samne aisi baatein bayan karte hain ki un ke baap dada ne kabhi nahi suna hai un mein ek giroh wo hai jo apne aap ko ahle Qur’an kahta hai wo Huzoor sallallaho alaihi wasallam ko sirf aelchi samajhta hai aur bas khullam khulla sab hadeeson ka inkar karta hai balki Huzoor sallallaho alaihi wasallam ki farmabardari ka bhi inkar karta hai. Ye wo baatein hain jin ko humare baap dada ne kabhi nahi suna tha balki unhein to khuda e ta'ala ne ye hukm diya hai ki aey imaan walo! Khuda e ta'ala ki farmabardari karo aur us ke rasool sallallaho alaihi wasallam ki pairwi karo.
(para 5 ruku 5)
Un mein ka ek giroh mirza ghulam ahmad qadiyani ka hai ye giroh mirza ko mahdi, mujaddid, nabi aur rasool

manta hai, Huzoor sallallaho alaihi wasallam ke baad doosre nabi ka paida hona jaez thahrata hai.
Ye wo baatein hain jin ko humare baap dada ne kabhi nahi suna tha balki Huzoor alaihissalatu wassalam ne unhein bataya tha ki mein nabiyon mein aakhiri hoon mere baad koi naya nabi nahi hoga. *(mishkat shareef page 465)*
Aur Qur'ane kareem ne unhein bataya tha ki "Muhammad sallallaho alaihi wasallam tum mardon mein kisi ke baap nahi aur lekin khuda e ta'ala ke rasool aur khatimunnabiyyin hain" yani Huzoor sallallaho alaihi wasallam ki zaat par nabiyon ka paida hona khatm hai aap ne nubuwat ke darwaza par muhar laga di ab aap ke baad koi nabi hargiz nahi paida hoga. *(para 22 ruku 2)*
Aur un mein ka ek giroh wo hai jise wahabi deobandi kaha jata hai is giroh ka aqeeda ye hai ki jaisa ilm Huzoor sallallaho alaihi wasallam ko hasil hai aisa ilm to bachchon, pagalon aur janwaron ko bhi hasil hai jaisa ki deobandiyon ke peshwa maulvi ashraf ali thanvi ne apni kitab 'hifzul imaan page 8' par Huzoor alaihissalatu wassalam ke liye kul ilm e ghaib ka inkar karte huye sirf kuch ilm e ghaib ko sabit kiya phir kuch ilme ghaib ke baare mein yoon likha ki 'is mein Huzoor ki kya takhsees hai aisa ilm to zaid wa amar balki har sabi wa majnoon balki jami e haiwanaat wa bahaem ke liye bhi hasil hai'. (ma'azallahi rabbil aalmeen)
Is giroh ka ek aqeeda ye bhi hai ki Huzoor sallallaho alaihi wasallam aakhiri nabi nahi hai aap ke baad doosra nabi

ho sakta hai jaisa ki maulvi qasim nanotwi baaniye darool uloom deoband ne apni kitab tehzeerunnas page 3 par likha hai ki 'awaam ke khayal mein to rasoolullah ka khaatim hona bai'n maana hai ki aap ka zamana anbiya e sabiq ke zamane ke baad aur aap sab mein aakhiri nabi hain magar ahle faham par raushan hoga ki taqaddum ya ta'akhkhur zamana mein bizzaat kuch fazeelat nahi'. Is ibarat ka nichod ye hai ki khatimunnabiyyin ka ye matlab samajhna ki aap sab mein aakhiri nabi hain ye na samajh aur ganwaron ka khayaal hai. Phir usi kitab ke page 28 par likha hai ki 'agar bilfarz baad zamana e nabwi sallallaho alaihi wasallam koi nabi paida ho to phir bhi khaatmiyate Muhammadi mein kuch farq na aayega' is ibarat ka khulasa ye hai ki Huzoor sallallaho alaihi wasallam ke baad doosra nabi paida ho sakta hai.
(al ayaazu billahi ta'ala)

Is giroh ka aqeeda ye bhi hai ki shaitan aur maut ke firishta ke ilm se Huzoor sallallaho alaihi wasallam ka ilm kam hai. Jo shakhs shaitan aur maut ke firishta ke liye bahut ilm maane wo momin musalman hai lekin Huzoor sallallaho alaihi wasallam ke ilm ko bahut manne wala mushrik be imaan hai. Jaisa ki is giroh ke peshwa maulvi khaleel ahmad anbethwi ne apni kitab baraheene qatia page 51 par likha hai ki 'shaitan wa malkul maut ko ye us'at nass se sabit hui fakhre aalam ki us'at e ilm ki kaun

si nass e qatai hai jis se tamam nusoos ko radd kar ke ek shirk sabit karta hai'. (ma'azallahi rabbil aalmeen)
Is giroh ka ek aqeeda ye bhi hai ki khuda e ta'ala jhoot bol sakta hai.
(risala yak roza page 145 writer maulvi ismail dehalwi)

Ek aqeeda ye bhi hai ki rasoolullah sallallaho alaihi wasallam mar kar mitti mein mil gaye.
(taqwiytul imaan page 69)

In sab aqeedon ke ilawa aur bhi is giroh ke bahut se kufr wale aqeede hain isliye makka muazzama, madeena tayyiba, hind, sindh, bengal, punjab, barma, madras, gujrat, kathiyawad, balochistan, sarhad aur deccan wa kokan ke sainkdo bade bade aalimon aur muftiyon ne in logon ke kafir wa murtad hone ka fatwa diya hai tafseel ke liye fatawa 'Hussamul Haramain' aur 'Assawarimul Hindiya' ko padhein.

2) musalman ko musalman aur kafir ko kafir janna deen ki zaruri baaton mein se hai agarche kisi khaas shakhs ke baare mein yaqeen ke sath nahi kaha ja sakta ki is ka khatima imaan par hua ya ma'azallahi ta'ala kufr par, tawaqte ki us ke khatima ka haal shara ki daleel se sabit na ho magar is se ye nahi ho sakta ki jis ne qat'an kufr kiya ho uske kufr mein shak kiya jaye ki qatai kafir ke kufr mein shak karna bhi aadmi ko kafir bana deta hai.
(bahare shariat)

3) baaz na samajh kehte hain ki qibla walo ko kafir nahi kehna chahiye khwah wo kaisa hi aqeeda rakhe aur kuchh bhi kare ye khayaal lagta hai. Saheeh ye hai ki jab qibla walo mein kufr ki koi pahchan aur nishani pai jaye ya usmein koi baat kufr ko sabit karne wali dekhi jaye to use kafir kaha jayega. Hazrat Mulla ali qari rahmatullahi ta'ala alaihi likhte hain ki ahle sunnat ke nazdeek qibla walo mein se kisi ko kafir na kahne ka matlab ye hai ki use kafir na kahenge jab tak ki usmein kufr ki koi pahchan aur nishani na pai jaye aur koi baat kufr ko sabit karne wali na dekhi jaye. *(sharah fiqhe akbar page 189)*
Aur Hazrat Allama Ibne Aabideen Shaami rahmatullahi ta'ala alaihi farmate hain ki islam ki zaruri baaton mein se kisi cheez ke inkar karne wale ke kafir hone par sab logon ka ittifaq hai agarche qibla wala ho aur zindagi bhar farmabardari mein basar kare jaisa ki sharah tahreer imaam ibne humaam mein hai. *(shaami jild 1 page 392)*
Aur Hazrat Hmaam Abu Yusuf rahmatullahi ta'ala alaihi ne kitabul khiraaj mein farmaya ki jo shakhs musalman qibla wala hokar rasoolullah sallallaho alaihi wasallam ko bura bhala kahe ya Huzoor ko jhoota thahraye ya Huzoor ko kisi tarah ka aeb lagaye ya kisi wajah se Huzoor sallallaho alaihi wasallam ki shaan ghataye wo bila shubah kafir khuda ka inkar karne wala ho gaya us ki beevi us ke nikah se nikal gai. *(shaami jild 3 page 300)*

Badmazhab

1) Hazrat Ibrahim ibne Maisra radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jis ne kisi badmazhab ki izzat ki to usne islam ke dhaane par madad di. (mishkat)
Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki badmazhab ki izzat karne mein sunnat ki be izzati hai aur sunnat ki be izzati islam ki buniyad dhaane tak pahuncha deti hai. *(ash'atullamaat jild 1 page 146)*

2) Hazrate Anas radiallaho ta'ala anhu se riwayat hai unhone kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jab tum kisi badmazhab ko dekho to us ke sath sakhti se pesh aao isliye ki khuda e ta'ala har badmazhab ko dushman rakhta hai. *(ibne asaakir)*

3) Hazrat Abu Umaama radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki badmazhab dozakh walo ke kutte hain. *(Daarqutni)*

4) Hazrat Huzaifa radiallaho ta'ala anhu se riwayat hai unhone kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala kisi badmazhab ka na roza qubool karta hai na namaz na zakaat na hajj na umra na

jihad na nafl na farz, badmazhab deene islam se aisa nikal jata hai jaisa ki goondhe huye aatey se baal nikal jata hai. *(ibne maaja)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki badmazhab agar beemar pade to un ko dekhne na jao, agar mar jaye to un ke janaza mein shareek na ho, unse mulaqat ho to unhein salam na karo, un ke paas na baitho, un ke sath paani na piyo, un ke sath khana na khao, un ke sath shadi biyah na karo, un ke janaza ki namaz na padho aur na un ke sath namaz padho.
(muslim shareef)

Is hadees ko Abu Dawood ne Hazrate Ibne Umar se aur Ibne Maaja ne Hazrate Jabir se aur Aqeel wa Ibne Habban ne Hazrate Anas se riwayat kiya radiallaho ta'ala anhum

Sunnat aur Bid'at

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo shakhs meri ummat mein amal ya aqeede ki kharabi paida hone ke waqt meri sunnat par amal karega us ko 100 shaheedon ka sawab milega. *(mishkat)*

2) Hazrat Bilal ibne Haaris Muzanni radiallaho ta'ala anhu se riwayat hai unhone kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jisne meri kisi aisi sunnat ko logon mein riwaaj diya jis ka chalan khatm ho gaya ho to jitne log us par amal karenge un sab ke barabar riwaaj dene wale ko sawab milega aur amal karne walo ke sawab mein kuchh kami na hogi aur jis ne koi aisi baat nikali jo buri hai jise Allah ta'ala wa rasool sallallaho alaihi wasallam pasand nahi farmate to jitne log us par amal karenge un sab ke barabar nikaalne wale par gunah hoga aur amal karne walo ke gunahon mein kuchh kami na hogi. *(tirmizi, mishkat)*

3) Hazrate Jareer radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo islam mein kisi achche tareeqa ko riwaaj dega to us ko apne riwaaj dene ka bhi sawab milega aur un logon ke amal karne ka bhi jo us ke baad us tareeqa par amal karte rahenge aur amal karne walo ke sawab mein koi kami bhi na hogi aur jo mazhabe islam mein kisi bure tareeqa ko riwaaj dega to us shakhs par us ke riwaaj dene ka bhi gunah hoga aur un logon ke amal karne ka bhi gunah hoga jo uske baad us tareeqa par amal karte rahenge aur amal karne walo ke gunah mein koi kami na hogi.
(muslim shareef)

4) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne (ghaliban ek khutba

mein) farmaya ki Allah ki hamd (tareef) ke baad maloom hona chahiye ki sab se behtareen baat Allah ki kitab hai aur behtareen rasta Muhammad sallallaho alaihi wasallam ka rasta hai aur sab se buri cheezon mein wo hai jise naya nikala gaya aur har bid'at gumrahi hai. *(muslim shareef)*

Hadees ki sharah

Hazrat Mulla Ali Qari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki Imaaam Nauwi rahmatullahi ta'ala alaihi ne farmaya ki aisa kaam jiski misaal pehle zamana mein na ho lughat (dictionary) mein usko bid'at kehte hain aur shara mein bid'at ye hai ki kisi aisi nayi cheez ka paida karna jo rasoolullah sallallaho alaihi wasallam ke zahiri zamana mein na thi aur Huzoor sallallaho alaihi wasallam ka qaul (كُلُّ بِدْعَةٍ ضَلَالَةٌ) aam makhsoos hai yani bid'at ka matlab buri bid'at hai. Hazrat Shaikh Izzuddin ibne Abdussalam ne kitabul qawaed ke aakhir mein farmaya ki bid'at ya to wajib hai jaise Allah aur uske rasool ki baaton ko samajhne ke liye nahw sikhna aur jaise usoole fiqh aur asma -o- rijaal ke fann ko tarteeb dena aur bid'at ya to haraam hai jaise jabriya, qadriya, marjiya, mujassima ka mazhab aur un badmazhabon ka radd karna bid'at wajiba se hai isliye ki unke ghalat aqeedon se shariat ko bachana farze kifaya hai aur bid'at ya to mustahab hai jaise musafir khanon aur madarse banana aur har wo nek kaam jis ka riwaaj shuru zamana mein nahi tha aur jama'at ke sath taraweeh aur

sufiya e kiraam ki bareek baaton mein baatcheet karna aur bid'at ya to makrooh hai jaise shafai logon ke nazdeek masjidon ka naqsh wa nigaar aur ye hanfiya ke nazdeek bila karahat jaaiz hai aur bid'at ya to mubaah hai jaise ki subah aur asr ki namaz ke baad musafaha karna aur lazeez khane khana aur achche achche makanon mein rahna aur kurte ki aasteenon ko lambi rakhna. Imaam shafai rahmatullahi ta'ala alaihi ne farmaya ki aisi nayi cheez ka paida karna jo Qur'an majeed, hadees shareef, sahaba ke tareeqe ya ijma ke khilaaf ho to wo gumrahi hai aur aisi achchi baat ka paida karna jo un mein se kisi ke khilaaf na ho to wo buri nahi hai.
(mirqaat sharah mishkat jild 1 page 179)

Aur Hazrat Shaikh Abdul Haq muhaddise dehalwi bukhari rahmatullahi ta'ala alaih is hadees ki sharah mein likhte hain ki wo cheez jo Huzoor sallallaho alaihi wasallam ke zahiri zamana ke baad hui bid'at hai lekin un mein se jo kuchh Huzoor ki sunnat ke qaede aur qanoon ke muwafiq hai aur usi par qiyaas kiya gaya hai usko achchi bid'at kehte hain aur un mein jo cheez sunnat ke khilaaf ho use bid'at e gumrahi kehte hain aur jo har bid'at ko gumrahi kaha gaya hai us ka matlab yahi gumrahi wali bid'at hai yani har bid'at se murad sirf wo hi bid'at hai jo sunnat ke khilaaf ho aur kuch bid'atein wajib yani zaruri hain jaise ki ilme sarf wa nahw ka sikhna sikhana ki usse aayaton aur hadeeson ke matlab samajh

mein aate hain aur Qur'an wa hadees ki anokhi baaton ko yaad karna aur doosri cheezein ke mazhab ki hifazat ka un par daromadar hai aur baaz bid'atein mustahsan wa mustahab hain jaise saraye aur madarse banana aur kuchh bid'atein makrooh hain jaise ki kuchh logon ke nazdeek Qur'an majeed aur masjidon mein naqsh wa nigaar karna aur kuchh bid'atein mubaah hain jaise ki behtareen kapdon aur achche khanon ki zyadti jab ki halal ho aur ghamand ka sabab na ho aur doosri mubaah cheezein jo Huzoor sallallaho alaihi wasallam ke zahiri zamana mein na thi jaise chhalni waghaira aur kuch bid'atein haraam hain jaise ki ahle sunnat wa jama'at ke khilaaf naye aqeede walo ke mazhab aur jo baatein Hazrate Abu bakr Siddiq, Hazrat Umar, Hazrat Usman Ghani aur Hazrat Ali radiallaho ta'ala anhum ne ki hain agarche is lihaz se ke Huzoor sallallaho alaihi wasallam ke zamana mein nahi thi bid'at hain lekin achchi bid'aton mein se hain balki haqeeqat mein sunnat hain. *(ash'atullamaat jild 1 page 128)*

Aur shaami jild 1 page 393 mein hai ki bid'at kabhi wajib hoti hai jaise gumrah firqe walo par radd ki daleelein qaayim karna aur ilme nahw ka sikhna jo Qur'an wa hadees samajhne mein madadgar hota hai aur bid'at kabhi mustahab hoti hai jaise madarson aur musafir khanon ko banana aur har wo nek kaam karna jo shuru zamana mein nahi tha aur bid'at kabhi makrooh hoti hai jaise khane peene aur kapde mein zyadti ikhtiyar karna

jaisa ki munawi ki sharah jame sagheer mein tahzeebunnauwi se hai aur usi ke misl barkili ki kitab tareeqa e Muhammadiya mein hai.

Ilm aur Aalim ka bayaan

1) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wattasleem ne farmaya ki ilm ka hasil karna har musalman mard wa aurat par farz hai aur nalayeq ko ilm sikhane wala aisa hai jaise suwar (pig) ke gale mein qeemati patthar, moti aur sone ka haar pahna diya ho. *(mishkat shareef)*

Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki hadees ka matlab bayan karne walo ne likha hai ki ilm se matlab wo mazhabi ilm hai jiska hasil karna bandon ke liye zaruri hai jaise khuda e ta'ala ko pahchanna, uske ek hone aur uske rasool ki nubuwat ki pahchan aur zaruri masael ke sath namaz padhne ke tareeqe ko janna isliye ki in cheezon ka ilm farz e aen hai fatwa ke darja ko pahunchna farz e kifaya hai. *(mirqaat sharah mishkat jild 1 page 233)*

Aur hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki ilm se matlab is hadees mein wo ilm hai ki jo

musalmanon ko waqt par zaruri hai jaise ki jab islam mein dakhil hua to us par khuda e ta'ala ki zaat aur uski khoobiyon ko pahchanna aur rasoolullah sallallaho alaihi wasallam ki nubuwat ko janna zaruri ho gaya aur har us cheez ka ilm zaruri ho gaya ki jis ke baghair imaan saheeh nahi aur jab namaz ka waqt aa gaya to us par namaz ke mas'alon ka janna zaruri ho gaya aur jab ramzan ka mahina aa gaya to roza ke mas'alon ka sikhna zaruri ho gaya aur jab nisab ka maalik ho gaya to zakaat ke mas'alon ka janna zaruri ho gaya aur agar nisab ka maalik hone se pehle mar gaya aur zakaat ke mas'alon ko na sikha to gunahgar na hua aur jab aurat se nikah kiya to mahwaari (haiz) waghaira jitni baaton ka miyan beevi se ta'alluq hai janna zaruri ho jata hai aur isi par doosri baat ko sochna chahiye. *(ash'atullamaat jild 1 page 161)*

2) hazrat Muhammad Ibne Sireen radiallaho ta'ala anhu se riwayat hai unhone farmaya ki ye ilm (yani Qur’an wa hadees ko janna) deen hai lihaza tum dekh lo ki apna deen kis se hasil kar rahe ho. *(muslim shareef)*

3) Hazrate Abu Umama baahili radiallaho ta'ala anhu se riwayat hai unhone farmaya ki rasoole kareem alaihissalatu wattasleem ke samne do aadmiyon ka charcha kiya gaya ek unmein se ibadat karne wala tha doosra aalim to sarkare aqdas sallallaho alaihi wasallam ne farmaya ki ibadat karne wale par aalim ki badai aisi hai

jaise ki meri badai tumhare mamooli aadmi par. Phir Huzoor ne farmaya ki logon ko bhalai sikhane wale par khuda e ta'ala rahmat nazil farmata hai aur uske firishte aur zameen wa aasman ke rahne wale yahan tak ki chitiyan (insects) apni bilon mein aur machhliya (fish) paani mein us ke liye bhalai ki dua karti hain.
(tirmizi shareef)

4) Hazrat Kaseer ibne Qais radiallaho ta'ala anhu ne farmaya ki mein Hazrat Abu darda radiallaho ta'ala anhu ke sath damishq ki masjid mein baitha tha to ek aadmi ne aa kar kaha ki Abu darda beshak mein rasoolullah sallallaho alaihi wasallam ke shahar madeena tayyiba se ye sun kar aaya hoon ki aap ke paas koi hadees hai jise aap rasoolullah sallallaho alaihi wasallam se riwayat karte hain aur mein kisi doosre kaam ke liye nahi aaya hoon. Hazrat Abu darda ne kaha ki maine rasoole kareem alaihissalatu wassalam ko farmate huye suna hai ki jo shakhs ilm (deen) hasil karne ke liye safar karta hai to khuda e ta'ala use jannat ke raston mein se ek rasta par chalata hai, talibe ilm ki khushi hasil karne ke liye firishte apne paron ko bichha dete hain aur har wo cheez jo aasman wa zameen mein hai yahan tak ki machhliya paani ke andar aalim ke liye bakhshish ki dua karti hain aur aalim ki badai ibadat karne wale par aisi hai jaisi 14vi raat ke chaand ko badai taaron par aur aalim nabiyon ke waris hain. Nabiyon ki virasat maal wa daulat nahi hain unhone virasat mein sirf

ilm chhoda hai to jis ne use hasil kiya usne poora hissa paya. *(tirmizi shareef)*

5) Hazrat Muawiya radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala jis shakhs ke sath bhalai chahata hai to use deen ki samajh ata farmata hai aur khuda deta hai aur mein taqseem karta hoon. *(bukhari, muslim)*

6) Hazrat Ibne Abbas radiallaho ta'ala anhuma se riwayat hai unhone farmaya ki raat mein ek ghadi deen ki baatein sikhna sikhana raat bhar ki ibadat se behtar hai. *(mishkat shareef)*

7) Hazrat Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki ek faqih yani ek deen ka aalim shaitan par hazaron ibadat karne walo se zyada bhaari hai. *(tirmizi shareef)*

8) Hazrate Abu Darda radiallaho ta'ala anhu se riwayat hai unhone kaha ki rasoole kareem alaihissalatu wattasleem se poochha gaya ki us ilm ki had kya hai ki jise aadmi hasil kar le to faqih yani deen ka aalim ho jaye to sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jo shakhs meri ummat tak pahunchane ke liye 40 hadeesein yaad karega to khuda e ta'ala use qiyamat ke roz deen ke aalim ki haisiyat se uthayega aur qiyamat ke

din mein uski shafa'at karunga aur uske haq mein gawah rahunga. *(mishkat shareef)*

9) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai unhone kaha ki rasoole kareem sallallaho alaihi wasallam se jo baatein maine maloom ki hain unmein se ek ye hai ki har sadi (ek sadi 100 saal) ke khatm hone par is ummat ke liye Allah ta'ala ek aise shakhs ko bhejega jo uske liye us ke deen ko nikhaarta rahega.
(Abu dawood)

Note : arab aur ajam ke aalimon ka is baat par ittifaq hai ki 14vi sadi ke mujaddid Aala Hazrat Imaam Ahmad Raza bareilvy rahmatullahi ta'ala alaih hain.

10) Hazrat Abu Huraira radiallaho ta'ala anhu ne kaha sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jisne aise ilm ko sikha jis ke zariye khuda e ta'ala ki khushi chahi jati hai magar usne sirf isliye sikha ki us ilm se duniya hasil kare to qiyamat ke din us ko jannat ki khushboo tak mayassar na hogi. *(Abu dawood)*

11) Hazrat Sufiyan radiallaho ta'ala anhu se riwayat hai ki Hazrate Uman bin khattab radiallaho ta'ala anhu ne Hazrate Ka'ab radiallaho ta'ala anhu se dariyaft farmaya ki ilm wale kaun log hain? Unhone jawab diya ki jo apne ilm ke muwafiq amal karein phir aap ne poochha ki

alimon ke dilon se kaun si cheez ilm ki barkaton ko nikaal deti hai? To unhone jawab diya ki lalach. *(mishkat shareef)*

12) Hazrate Ahwas ibne hakeem apne baap se riwayat karte hain unhone kaha ki rasoole kareem sallallaho alaihi wasallam ne farmaya ki khabardar hokar sun lo ki buron mein sab se kharab bure aalim hain aur achchon mein sab se achche, achche aalim hain. *(mishkat shareef)*

13) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jise baghair ilm ke koi fatwa diya gaya to us ka gunah fatwa dene wale par hoga aur jisne jaan boojh kar apne bhai ko galat raay di to usne us ke sath khiyanat ki.
(Abu dawood, mishkat)

Zaruri mas'ale

1) Huzoor sallallaho alaihi wasallam aksar raat bhar ibadat farmate yahan tak ki aap ke paanv mubarak sooj jate aur pai dar pai (continue) roza rakhte, raat mein iftaar na farmate aur jo maal milta sab raahe khuda mein kharch kar daalte, chataiyon par aaram farmate, jau ki roti khate kabhi ek do mahina tak sirf khujoor kha ke aur paani pi ke rah jate, kabhi pet par patthar bandhte magar in baaton ko apni kamzor ummat par meharbani farmate huye lazim nahi farmaya yani Huzoor rahmate aalam sallallaho alaihi wasallam ne in baaton ka kisi musalman

se mutalba nahi farmaya chahe wo jaahil ho ya aalim magar aaj kal kuch jaahil jinhein mazhab se door ka bhi waasta nahi in baaton ka aalimon se mutalba karte hain aur aisa na karne walo ko nafarman samajhte hain aur sharm nahi karte ki jin baaton ko Huzoor sallallaho alaihi wasallam ne lazim nahi farmaya to un be amal jahilon ko mutalba karne ka haq kahan se pahunch gaya khuda e ta'ala unhein samajh ata farmaye.

2) chataiyon par sone aur pet par patthar bandhne ka mutalba karne wale islam aur musalman donon ko nuqsan pahunchana chahte hain. Islam ko is tarah ki ek aisa kafir jo musalman hona chahata hai jab us ko maloom hoga ki islam mein chatai par sona aur pet par patthar bandhna lazim hai aur aisa na karne wala gunahgar aur Huzoor paigambare islam sallallaho alaihi wasallam ka nafarnan thahraya jata hai to wo islam ki taraf hargiz nahi aa sakta aur aalimon ko nafarman wa gunahgar thahrane wala ye giroh musalmanon ko is tarah nuqsan pahunchana chahata hai ki jab musalmanon ke dilon mein ye baat jam jayegi ki aalim log khud nafarman hain to phir wo aalimon ki naseehat hargiz nahi manege, namaz aur roza waghaira ke qareeb na aayenge aur buraiyon mein phans kar jahannami banenge.

Taqdeer ka bayan

1) Hazrat Abdullah ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki sab se pehle jo cheez khuda ne paida ki wo qalam hai. Khuda e ta'ala ne us se farmaya likh qalam ne arz kiya kya likhu? Farmaya taqdeer! To qalam ne likha jo kuch tha aur jo hone wala tha. *(tirmizi)*

Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi is hadees ki sharah mein mirqaat sharah mishkat jild 1 page 139 par likhte hain ki Huzoor sallallaho alaihi wasallam ka noor sab se pehle paida kiya gaya aur qalam ka pehle hona izaafi hai yani doosri cheezon ke lihaz se kaha gaya hai ki use pehle paida kiya gaya.

2) Hazrat Matr ibne Ukaamis radiallaho ta'ala anhu ne kaha ki rasool alaihissalatu wattasleem ne farmaya ki jab khuda e ta'ala kisi shakhs ki maut kisi zameen par muqaddar kar deta hai to us zameen ki taraf us ki haajat paida kar deta hai. *(tirmizi)*

3) Hazrate Abu Khazaama radiallaho ta'ala anhu apne baap se riwayat karte hain unhone kaha ki maine arz kiya ya rasoolallah! kya farmate hain aap mantr ke baare mein jise hum padhte hain aur dawa ke baare mein jise hum

kaam mein laate hain aur bachaw ke baare mein jise hum jung waghaira mein ikhtiyar karte hain kya ye cheezein taqdeer ko badal deti hai? Farmaya ki ye cheezein bhi taqdeer se hain. *(tirmizi)*

4) Hazrat Abu Huraira radiallaho ta'ala anhu ne farmaya ki hum log taqdeer ke baare mein bahas kar rahe the ki rasoole khuda sallallaho alaihi wasallam tashreef le aaye to be intiha ghussa se aap ka chehra laal ho gaya aisa maloom hota tha ki anaar ke daane aap ke chehra par nichod diye gaye ho. Phir farmaya kya tum ko isi ka hukm diya gaya hai kya mein tumhari taraf isi cheez ke sath bheja gaya hoon? Tum se pehle qaumein halaak nahi hui magar jab ki taqdeer ke baare mein unhone aapas mein bahas kiya mein tumhein qasam deta hoon ki phir kabhi taqdeer ke baare mein bahas na karna. *(tirmizi, mishkat)*

Kuch zaruri mas'ale

1) taqdeer haq hai us se inkar karne wala gumrah aur badmazhab hai, ahle sunnat wa jama'at se nahi hai.

2) khuda e ta'ala ne har bhalai burai apne ilm ke muwafiq muqaddar farma di hai jaisa hone wala tha aur jo jaisa karne wala tha apne ilm se likh diya is ka ye matlab nahi ki jaisa us ne likh diya waisa hum ko karna padta hai balki jaisa ki hum karne wale the waisa usne likh diya. Zaid ke zimma burai likhi isliye ki zaid burai karne wala tha agar

zaid bhalai karne wala hota to khuda e ta'ala bhalai likhta. Khulasa ye hai ki khuda e ta'ala ke ilm ya uske likh dene se kisi shakhs ko kisi kaam ke karne par majboor nahi kar diya, bahare shariat aur Mulla Ali Qaari ki sharah fiqhe akbar page 49 mein isi tarah hai.

3) qaza ki teen qismein :

qaza e mubram haqeeqi,
qaza e muallaq mahaz,
qaza e muallaq shabeeh bamubram.

Qaza e mubram haqeeqi wo qaza hai ki Allah ke ilm mein bhi kisi cheez par muallaq nahi ye qaza badal nahi sakti hai. Auliyaullah ki is qaza tak pahunch nahi balki nabi aur bade bade rasool bhi agar ittifaaqan us ke baare mein kuch kehna chahein to unhein is khayaal se rok diya jata hai jaise ki Hazrate Ibrahim alaihissalam ne Hazrat Looth alaihissalam ki qaum par azaab rokne ke liye bahut koshish farmai yahan tak ki apne rab se jhagad ne lage jaisa ki khuda e ta'ala ne para 12 ruku 7 mein farmaya ki-

> "Ibrahim loot ki qaum ke baare mein hum se jhagad ne lage".

Lekin choonki loot ki qaum par azaab hona qaza e mubram haqeeqi tha isliye hukm hua ki:

> "Aey ibrahim is khayaal mein na pado beshak tere rab ka hukm aa chuka aur beshak un par azaab aayega phera na jayega". *(para 12 ruku 7)*

Qaza e muallaq mahaz wo qaza hai ki firishton ke registaron mein kisi cheez jaise sadqa ya dawa waghaira par muallaq hona zahir kar diya gaya ho. Is qaza tak bahut se auliyaullah ki pahunch hoti hai un ki dua aur tavajjoh se wo qaza tal jati hai.
Qaza e muallaq shabeeh bamubram wo qaza hai ki Allah ke ilm mein wo kisi cheez par muallaq hai lekin firishton ke registaron mein us ke muallaq hone ko zahir nahi kiya gaya is qaza tak bade bade auliyaullah ki pahunch hoti hai. Hazrat Sayyiduna Ghause Aazam radiallaho ta'ala anhu isi ke baare mein farmate hain ki mein qaza e mubram ko radd kar deta hoon aur isi qaza ke baare mein hadees shareef mein hai ki-
'beshak dua qaza e mubram ko taal deti hain'.

4) qaza wa qadr ke mas'ale aam log nahi samajh sakte us mein zyada ghaur wa fikr karna deen aur imaan ke tabah hone ka sabab hai.
Hazrat Abu Bakr Siddiq wa Umar Farooqe Aazam radiallaho ta'ala anhuma jaise bade bade sahaba bhi is mas'ale mein bahas karne se mana farmaye gaye hain to phir hum log kis ginti mein hain. Itna samajh lena chahiye ki Allah ta'ala ne aadmi ko patthar aur mitti wagaira ki tarah nahi paida kiya ki hil nahi sakta balki usko ek qism ka ikhtiyar diya hai ki ek kaam chahe kare ya na kare aur us ke sath aqal bhi di hai ki bhale bure nafa nuqsan ko pahchan sake aur har qism ke saman aur sabab

ikattha (jama) kar diye ki jab aadmi koi kaam karna chahata hai to usi qism ke saman ikattha ho jate hain aur isi wajah se us par pakad hai apne ko bilkul majboor ya bilkul ikhtiyar wala samajhna donon gumrahi hain. (bahare shariat)

Qabr ka azaab haq hai

1) Hazrat Bara ibne aazib radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ki murde ke paas do firishte aate hain to us ko bitha kar poochhte hain ki tera rab kaun hai? To murda kahta hai ki mera rab Allah hai to firishte kehte hain tera deen kya hai? Wo kahta hai mera deen islam hai phir firishte poochhte hain kaun hain ye jo tum mein bheje gaye the? To murda kahta hai ki wo rasoolullah sallallaho alaihi wasallam hain phir firishte poochhte hain ki tumhein kisne bataya ki wo rasoolullah sallallaho alaihi wasallam hain to murda kahta hai maine khuda e ta'ala ki kitab padhi to un par imaan laya aur un ke sach hone ka iqraar kiya. Huzoor alaihissalatu wassalam ne farmaya to aayate kareema para 13 ruku 16 ka yahi matlab hai yani:

> "Khuda e ta'ala ki meharbani se firishton ko jawab dene mein sabit rahta hai".

Huzoor sallallaho alaihi wasallam ne farmaya phir ek pukarne wala aasman se pukar kar kahta hai ki mere bande ne sach kaha to uske liye jannat ka bichhauna

bichhao aur usko jannat ka kapda pahnao aur uske liye jannat ki taraf ek darwaza khol do to darwaza khol diya jata hai. Huzoor sallallaho alaihi wasallam ne farmaya to uske paas jannat ki hawa aur mahak aati hai aur jitni door tak wo dekhta hai woan tak us ki qabr chaudi kar di jati hai (ye haal to mominon ka hai) aur ab rah gaya kafir to Huzoor sallallaho alaihi wasallam ne us ke marne ka charcha kiya aur farmaya ki uski rooh us ke jism (badan) mein wapas ki jati hai aur uske paas do firishte aate hain to use bitha kar poochhte hain ki tera rab kaun hai? To kafir murda kahta hai haah haah mein nahi janta to aasman se ek pukar ne wala pukar kar kahta hai ki wo jhoota hai us ke liye aag ka bichhauna bichhao aur aag ka kapda pahnao aur us ke liye jahannam ki taraf se ek darwaza khol do. Huzoor sallallaho alaihi wasallam ne farmaya to us ke paas jahannam ki garmi aur lapat aati hai aur kafir ki qabr us par sikodi jati hai yahan tak ki uski pasliyan idher ki udher ho jati hain phir us par ek andha aur bahra firishta muqarrar kiya jata hai jiske paas lohe ka ek gurz hota hai ki agar us ko pahad par maara jaye to wo mitti ho jaye firishta us gurz se kafir ko aisa maarta hai ki us ki aawaz poori duniya mein insaan aur jinn ke ilawa sab sunte hain to wo mitti ho jata hai phir us ke andar rooh lautai jati hai. *(Abu dawood)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki 'haza' yani 'ye' ke

sath Huzoor sallallaho alaihi wasallam ko ishara karna ya to is wajah se hai ki Huzoor sallallaho alaihi wasallam ki zaat mashhoor hai aur Huzoor ka tasawwur humare dilon mein maujood hai agarche Huzoor humare samne nahi aur ya to is wajah se ki Huzoor sallallaho alaihi wasallam ki jaan khullam khulla pesh ki jati hai is tarah se ki qabr mein Huzoor ki mubarak shakl laayi jati hai taaki jaan daal dene wali un ki khubsoorati se un mushkilon ki girahan ki jawab dene mein paida ho khul jayein aur judai ka andhera un ki mulaqat ki chamak se jagmaga jaye.
(ash'atullamaat jild 1 page 115)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki qabr mein murda ko rakh diya jata hai to us ke paas do kaale firishte neeli aankhon wale aate hain jin mein se ek ka naam munkar aur doosre ka nakeer. Donon firishte us murda se poochhte hain ki too is zaat ke baare mein kya kahta tha to murda kahta hai ki wo khuda e ta'ala ke bande aur us ke rasool hain mein gawahi deta hoon ki Allah ta'ala ke siwa koi ibadat ke layeq nahi aur gawahi deta hoon ki Muhammad sallallaho alaihi wasallam khuda e ta'ala ke bande aur us ke rasool hain ye sun kar wo donon firishte kehte hain ki hum pehle se jante the ki too yahi kahega. Phir us ki qabr 70 gaz lambi aur 70 gaz chaudi kar di jati hai us ke baad qabr mein ujaala kiya jata hai phir us se kaha jata hai 'so ja' to murda kahta hai ki

mein apne ghar walo mein ja kar ye haal un ko bata du to firishte kehte hain 'so jaise dulha sota hai' jis ko sirf wo hi shakhs jaga sakta hai ki jo us ke ghar walo mein sab se zyada mahboob ho (to wo so jata hai) yahan tak ki khuda e ta'ala use qiyamat ke din us ki qabr se uthayega (ye haal to mominon ka hai) aur agar murda munafiq hota hai to firishton ke jawab mein kahta hai ki maine logon ko jo kehte huye suna tha usi tarah mein bhi kahta tha khud mein kuch janta nahi tha to firishte kehte hain hum log jante the ki too aisa hi kahega phir zameen ko hukm diya jayega ki is ko daba to wo dabayegi yahan tak ki us ki pasliyan idher ki udher ho jayengi to isi tarah wo humesha azaab mein rahega yahan tak ki khuda e ta'ala us ko us jagah se uthaye. *(tirmizi)*

3) Hazrat Abu Sayeed radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki kafir par us ki qabr mein 99 azdahe muqarrar kiye jate hain jo us ko qiyamat tak kat'tey aur daste rahenge un azdahon mein ka koi ek agar zameen par phunkar de to zameen kabhi hariyali na ugaye. *(mishkat)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi likhte hain ki firishton aur sanpon aur bichchhu'o ka murdon ko takleef pahunchana jaisa ki hadeeson mein bayan kiya gaya hai sab haqeeqat mein maujood hain sirf misaal wa khayaal

nahi aur humare na dekhne aur maloom na kar paane se un ke paaye jane mein koi farq nahi padta isliye ki aalame malakoot ko sar ki aankhon se nahi dekh sakte us ke liye ek doosri aankh chahiye.
(ash'atullamaat jild 1 page 114)

Aur hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi likhte hain ki agar kaha jaye ki hum log murda ko uske haal par dekhte hain phir kaise bitha kar us se poochha jata hai aur maara jata hai halanki koi baat nazar nahi aati to jawab ye hai ki aisa ho sakta hai ki murda ke sath sab karwaiyan ho aur humein nazar na aayein aur is ki misaal duniya mein maujood hai ki sone wala aadmi neend mein aaram wa takleef ki cheezon ko dekhta hai to us par un ka asar hota hai aur hum us ke paas rah kar nahi maloom kar paate ki sone wale par kya beet rahi hai aur isi tarah jaagne wala aadmi achchi ya buri khabar sun kar aur soch kar maza ya takleef paata hai aur paas baithe huye aadmi ko kuch pata nahi chalta aur isi tarah Hazrate Jibreel alaihissalatu wassalam Qur'an majeed ki 'wahee' lekar Huzoor sallallaho alaihi wasallam ke paas hazir hote the (khud Huzoor aqdas sallallaho alaihi wasallam to hazrat Jibreel alaihissalatu wassalam ko dekhte the) magar sahaba e kiraam un ko nahi dekh paate the.
(mirqaat sharah mishkat jild 1 page 163)

Kuch zaruri mas'ale

1) marne ke baad musalmanon ki roohein apne apne darje ke lihaz se kai maqamon mein rahti hai kuch logon ki roohein qabr par, kuch logon ki zam zam ke kunyein mein, kuch logon ki aasman wa zameen ke beech mein, kuch logon ki pehle doosre saatwe aasman tak aur kuch logon ki aasmanon se bhi upar aur kuch logon ki roohein arsh ke neeche qindilon mein aur kuch logon ki aala illi'en mein aur kafiron ki khabees roohein kuch ki un ke marghat ya qabr par, kuch ki chahe barhoot mein ek yaman mein ek naala hai, kuch ki pahli doosri saatwi zameen tak aur kuch ki us ke neeche sijjeen mein magar kahin bhi ho apne badan se un ka lagaaw baaqi rahta hai. *(bahare shariat)*

2) qabr mein munkar nakeer ka sawal haq hai us ka inkar karne wala gumrah badmazhab hai. Hazrat imaame aazam Abu hanifa rahmatullahi ta'ala alaihi fiqhe akbar mein farmate hain ki qabr mein munkar nakeer ka sawal haq hain.

3) murda agar qabr mein dafn na kiya jaye to jahan kahin hoga woin sawalaat honge aur wo sawab ya azaab payega yahan tak ki agar kisi janwar ne kha liya to us ke pet mein sawal honge aur woin sawab ya azaab payega. Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi likhte hain ki

sawal sab murdon se kiya jayega yahan tak ki marne ke baad janwar kha lein to bhi sawal kiya jayega.
(mirqaat jild 1 page 168)

4) qabr ka azaab haq hai us ka inkar karne wala gumrah hai ahle sunnat wa jama'at se nahi hai. Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi sharah fiqh e akbar page 122 mein likhte hain ki qabr ka azaab haq hai jo sab kafiron aur kuch gunahgar musalmanon par hoga aur aise hi qabr ki nemat kuch musalmanon ke liye haq hai.

5) badan agarche gal jaye, jal jaye ya mitti ho jaye magar uske asli ajza qiyamat tak baaqi rahenge aur unhi par azaab wa sawab honge wo ajza reedh ki haddi mein hote hain ki na kisi cheez se nazar aate hain na aag unhein jalati hai aur na zameen unhein gala sakti hai yahi jism ke beej hain khuda e ta'ala qiyamat ke din murda ke bikhre huye hisson ko pahli halat par la kar unhi asli ajza par ke mahfooz hain tarkeeb dega aur har rooh ko usi pehle jism mein bhejega.

6) Nabi, vali, aalim, shaheed, Qur'an ke hafiz jo Qur'an majeed par amal karte ho aur jo muhabbat ke darja par pahunche huye hain aur wo jism jisne kabhi gunah na kiya ho aur wo log ki har waqt durood shareef padhte rahte hain un ke badan ko mitti nahi kha sakti. Jo shakhs nabiyon ke baare mein ye buri baat kahe ki "Mar ke mitti

mein mil gaye" to wo gumrah, baddin, khabees aur be izzati karne wala hai. *(bahare shariat jild 1 page 29)*

Qiyamat ki nishaniyan

1) Hazrate Anas radiallaho ta'ala anhu ne kaha ki maine rasoole kareem alaihissalatu wattasleem ko farmate huye suna hai ki qiyamat ki nishaniyan ye hain ki ilm utha liya jayega, jahalat zyada hogi, zina karna aur sharab peena bahut hoga, mard kam honge, auratein zyada ho jayengi yahan tak ki ek mard ki dekh bhaal mein 50 auratein hogi. *(bukhari, muslim)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jab maale ghaneemat sirf maaldaron ki daulat thahrai jaye, amanat ko maale ganheemat aur zakaat ko jurmana samjha jaye, jab ki ilm ko deen ke liye na padha jaye, mard apni aurat ki farmabardari aur maa'n ki nafarmani karega, jab ki aadmi apne dost se qareeb hoga aur apne baap ko door karega, jab masjidon mein shor machaya jayega, qaum ka sardar unmein ka be amal hoga, aur jab qaum ka leader unmein ka kameena aadmi hoga, aur aadmi ki izzat un ki buraiyon se bachne ke liye ki jayegi, jab gaane wali auratein aur tarah tarah ke baaje zahir honge, khullam khulla sharab pi jayegi, aur jab ummat ke

pichhle log aglon ko bura kahenge to us waqt tum in cheez ka intezar karna laal aandhi, bhuchaal, zameen mein dhansna, sooratein bigadna, pattharon ka barasna aur qiyamat ki badi badi nishaniyon ka lagatar zahir hona jaise ki wo motiyon ki tooti hui ladi hai jisse lagatar moti gir rahe hain. *(tirmizi)*

3) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki qiyamat nahi aayegi jab tak ki zamana ek doosre ke qareeb na hoga yani zamane ke hisse jald jald guzarne lagenge saal mahina ke barabar ho jayega, mahina hafta ke barabar, hafta ek din ke barabar aur us waqt ek din ek ghanta ke barabar hoga aur ghanta aag ki ek lapat uth kar khatm ho jane ke barabar hoga. *(tirmizi)*

4) Hazrate Huzaifa ibne aseed gifari radiallaho ta'ala anhu ne farmaya ki hum logon ki baatcheet ko jab Huzoor sallallaho alaihi wasallam ne suna to farmaya tum log kya baat kar rahe ho! Logon ne kaha ki hum qiyamat ka charcha kar rahe hain Huzoor sallallaho alaihi wasallam ne farmaya ki us waqt tak qiyamat nahi aayegi jab tak ki tum in nishaniyon ko na dekh loge. Phir un nishaniyon ko bataya aur farmaya dhunwa, dajjaal, dabbatul arz, pachchhim (west) se sooraj ka nikalna, Eisa ibne mariyam ka utarna, yajooj wa majooj, teen jagahon par zameen ka dhansna ek east mein doosre west mein aur teesre jazeera

e arab mein aur un ka 10wa wo aag hai jo yaman se niklegi aur logon ko gher kar mehshar yani mulke shaam ki taraf le jayegi aur ek riwayat mein hai ki wo aag adan ke ilaaqa se niklegi aur logon ko gher kar mehshar ki taraf le jayegi aur ek riwayat mein 10wi nishani ek hawa bayan ki gai hai jo logon ko dariya (river, nadi) mein phenk degi. *(muslim)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki dajjaal bayein aankh ka kaana hoga, bahut zyada baal wala hoga, uske sath jannat aur dozakh hogi, uski jahannam haqeeqat mein jannat hogi aur jannat haqeeqat mein jahannam hogi. *(muslim)*

6) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki Mehdi meri aulad mein hai jo bada chamakdar peshani aur unchi naak wala wo zameen ko is tarah insaaf se bhar dega jis tarah pehle zulm se bhari thi aur 7 saal tak zameen ka maalik rahega. *(Abu dawood)*

7) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ki qiyamat us waqt aayegi jab zameen par koi Allah Allah kahne wala nahi rah jayega. *(Abu dawood)*

Kuch zaruri mas'ale

1) Qiyamat ki kuch nishaniyan jo pehle hadeeson mein bayan ki gai hain un mein se kuch zahir ho chuki aur jo baaqi hain wo bhi zarur zahir hongi. Dajjaal ka fitna bahut sakht hoga, wo khudai ka daawa karega jo us par imaan layega use apni jannat mein jo haqeeqat mein dozakh hogi dalega aur jo imaan nahi layega use dozakh mein jo haqeeqat mein jannat hogi dalega. Murde jilayega (zinda karega), zameen se hariyali ugayega aur aasman se paani barsayega isi qism ke bahut khel dikhayega jo haqeeqat mein jadoo ke karishme honge. Us ki peshani par 'ka fe r' likha hoga yani kafir jis ko har musalman padhega magar kafir ko dikhai nahi dega.
(bahare shariat)

2) Hazrat Imaam Mehdi radiallaho ta'ala anhu ke zahir hone ka thoda qissa ye hai ki ramzan shareef ka mahina hoga bade bade buzurg ka'aba ka tawaaf kar rahe honge aur Hazrat Imam Mehdi bhi woan honge, auliyaullah unhein pahchanege un se bayt hona chahenge wo inkar karenge to ghaib se aawaz aayengi ki ye Allah ka khaleefa Mehdi hai iski baat suno aur is ka hukm maano sab log unke hath par bayt karenge phir wahan se sab ko apne sath lekar aap mulke shaam chale jayenge.
(bahare shariat)

3) Hazrat Eisa alaihissalatu wassalam jaama masjid damishq ke purwi (east) minara par aasman se utrenge, fajr ki namaz ka waqt hoga Hazrat Imaam Mehdi radiallaho ta'ala anhu woan maujood honge Hazrat Eisa alaihissalatu wassalam unhein imamat ka hukm denge aur unke peechhe namaz padhenge us waqt dajjaal layeen mulke shaam mein hoga, Hazrate Eisa alaihissalatu wassalam ki saans ki mahak se pighalna shuru hoga wo bhagega aap us ka peechha karenge aur uski peeth par bhaala maar kar jahannam mein pahuncha denge phir Allah ke hukm se sab musalmanon ko lekar toor pahad par chale jayenge. *(bahare shariat)*

4) Jab Hazrate Eisa alaihissalatu wassalam musalmanon ke sath pahad par honge to yajooj wa majooj niklenge ye duniya bhar mein fasaad aur loot maar karenge, phir aasman ki taraf teer phenkenge, khuda e ta'ala ki qudrat se unke teer upar se khoon lage huye girenge wo khush honge wo log apni inhi harkaton mein lage honge ki Hazrate Eisa alaihissalatu wassalam un ki barbadi ke liye dua karenge. Khuda e ta'ala un ki gardanon mein ek qism ke keede paida kar dega ek dam mein wo sab ke sab mar jayenge ab Hazrate Eisa alaihissalatu wassalam sab musalmanon ke sath pahad se utrenge. Duniya bhar mein us waqt sirf ek deen deene islam aur ek mazhab mazhab e ahle sunnat wa jama'at hoga 40 saal tak aap duniya mein rahenge nikah karenge, bachche honge aur baad wafat

sarkare do aalam sallallaho alaihi wasallam ke rauza e anwar mein dafn honge. *(bahare shariat)*

5) Dabbatul arz ek janwar hoga jiske hath mein Hazrate Moosa alaihissalatu wassalam ki laathi aur Hazrate Sulaiman alaihissalatu wassalam ki anguthi hogi, laathi se har musalman ke maathe par ek chamakdar thappa (stamp) lagayega aur anguthi se har kafir ke maathe par ek kaala daag lagayega jo kabhi na mitega jo kafir hai hargiz imaan na layega aur jo musalman hai zindagi bhar apne imaan par qaayam rahega. *(bahare shariat)*

6) Hazrate Eisa alaihissalatu wassalam ki wafat ke ek zamana baad jab qiyamat ko sirf 40 saal rah jayenge to ek achchi mahak wali thandi hawa chalegi jo logon ki baglon ke neeche se guzregi jiska asar ye hoga ki musalmanon ki rooh nikal jayegi, Allah kahne wala koi na bachega, kafir hi kafir duniya mein rah jayenge, 40 saal tak un ke yahan koi bachcha paida na hoga yani 40 saal se kam umr ka koi na hoga ab unhi par qiyamat aayegi. Hazrat Israfeel alaihissalam soor phoonkege sab mar jayenge aasman, pahad, zameen yahan tak ki soor aur Israfeel aur sab firishte khatm ho jayenge siwa e khuda ke koi na hoga wo farmayega aaj kiski badshahat hai? Magar hai kaun jo jawab de phir khud hi kahega sirf Allahu wahid e qahhar ki saltanat hai. Phir jab Allah ta'ala chahega Israfeel ko zinda farmayega aur soor ko paida karke dobara

phoonkne ka hukm dega soor phoonkte hi tamam agle pichhle firishte, insaan aur jinnat waghaira sab maujood ho jayenge sabse pehle Huzoor aqdas sallallaho alaihi wasallam qabre anwar se yoon bahar tashreef layenge ki unke dahine hath mubarak mein Hazrat Siddiqe Akbar ka hath hoga aur bayein hath mubarak mein Hazrat Farooqe aazam ka hath hoga (radiallaho ta'ala anhuma) phir makka shareef aur madeena shareef ke qabristanon mein jitne musalman dafn hain sab ko apne sath lekar maidane hashr mein tashreef le jayenge.

Hauze kausar aur Shafa'at

1) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki meraj ki raat mein jab mein jannat ki sair kar raha tha to mera guzar ek nahar par hua jiske donon taraf kholdaar moti ke gumbad the maine puchha Jibreel ye kya hai? Unhone kaha ye wo kausar hai jo aap ke parwardigar ne aap ko diya hai maine dekha ki us ki mitti nihayat khushbudar khalis mushk ki hai. *(bukhari shareef)*

2) Hazrat Abdullah ibne Amr radiallaho ta'ala anhuma ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki mere hauze kausar ki badai ek mahina ka rasta hai, us ke chaaron kone barabar hain, uska paani doodh

se zyada safed aur mushk se zyada mahakne wala hai, us ke kooze chamak aur zyadti mein aasman ke taaron ki tarah hain jo shakhs us mein se piyega phir kabhi pyasa na hoga. *(bukhari, muslim)*

3) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki maine Huzoore aqdas sallallaho alaihi wasallam se darkhwast ki, ke Huzoor qiyamat ke din meri sifarish farmai jaye sarkar ne farmaya mein karunga maine kaha ya rasoolallah! Main Huzoor ko kahan talash kaunga sarkar ne farmaya pehle mujhko pul sirat par talash karna maine kaha Huzoor pul sirat par na milein farmaya mizaan par maine kaha agar Huzoor mizaan par bhi na milein farmaya to phir hauze kausar par main in teen jagahon ko nahi chhodunga yani in jagahon mein se kisi ek jagah zarur milunga. *(tirmizi)*

4) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki nabiye kareem alaihissalatu wattasleem ne farmaya ki meri shafa'at sabit hai meri ummat ke bade gunah karne walo ke liye. *(tirmizi)*

5) Hazrat Aauf ibne Maalik radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki mere paas khuda e ta'ala ki taraf se ek firishta aaya to usne mujhe ikhtiyar diya ki ya to meri aadhi ummat jannat mein jaye ya mein shafa'at ko ikhtiyar karoo to maine

shafa'at ko manzoor kiya meri shafa'at har us shakhs ke liye hogi ki jo is haal mein mare ki usne kisi ko khuda e ta'ala ka shareek na maana ho. *(tirmizi)*

6) Hazrat Imran ibne Husain radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki meri ummat ki ek jama'at meri shafa'at ki badaulat jahannam ki aag se nikali jayegi jis ka naam jahannami pada hua tha. *(bukhari shareef)*

7) Hazrat Usman ibne affan radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki qiyamat ke din teen qism ke log shafa'at karenge pehle nabi, phir aalim, phir shaheed. *(mishkat)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki in teen giroh ke sath shafa'at ko khaas karna in ki buzurgi ki zyadti ke sabab hain warna har ahle khair musalman jaisa sachcha haji, ba amal hafiz ke liye bhi shafa'at ka haq sabit hai. *(ash'atullamaat jild 4 page 408)*

8) Hazrat Abu Sayeed radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wassalam ne farmaya ki meri ummat mein se kuch log kai jama'at ki shafa'at karenge, aur kuch log kai qabeela ki, aur kuch log 10 se 40 ki shafa'at karenge, aur kuch log sirf ek aadmi ki yahan

tak ki meri kul ummat jannat mein dakhil ho jayegi. *(tirmizi)*

9) Hazrat Abdullah ibne Mas'ood radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki log jahannam ki aag ko (pulsirat se guzar kar) paar karenge phir apne achche amal ke muwafiq jahannam ki lapat wagaira se chhutkara payenge to un mein se jo sabse achche honge wo bijli chamakne ki tarah pulsirat se guzar jayenge, phir hawa ki tarah, phir daudne wale ghode ki tarah, phir oont sawar ki tarah, phir daudne wale aadmi ki tarah, phir paidal chalne ke misl. *(tirmizi)*

Kuch zaruri mas'ale

1) qiyamat ka hona haq hai uska na manne wala kafir hai. *(bahare shariat)*

2) qiyamat ke din log apni apni qabron se nange badan baghair khatna kiye huye uthenge koi paidal hoga, koi sawar, aur kafir munh ke bal chalte huye maidane hashr ko jayenge, kisi ko firishte ghaseet kar le jayenge. Maidane hashr mulke shaam ki zameen par hoga, us din zameen tanbe ki hogi, sooraj sirf ek meel ke fasila (distance) par hoga abhi 4000 saal ki raah ke fasila par hai aur us ki peeth duniya ki taraf hai qiyamat ke din us ka munh is taraf hoga, garmi se bheje khaulte hoge, paseena itna zyada niklega ki upar chadhega kisi ke takhnon tak

hoga, kisi ke ghutnon tak, kisi ke kamar, kisi ke seena, kisi ke gale tak aur kafir ke to munh tak chadh kar lagaam ki tarah jakad jayega jis mein wo dubkiyan khayega aur garmi ki halat se piyas ki jo halat hogi wo zahir hai, zubanein sukh kar kaanta ho jayengi aur kuch logon ki zubanein munh se bahar nikal aayengi in musibaton ke bawajood koi kisi ka haal na puchhega bhai se bhai bhagega, maa'n baap aulad se pichha chhudayege, har ek apni apni musibat mein pada hoga, koi kisi ki madad na karega, qiyamat ka din jo ki 50,000 saal ka hoga is pareshani ki haalat mein qareeb aadhe ke guzar jayega ab mehshar wale raay karenge ki apna koi sifarishi talash karna chahiye jo hum ko in musibaton se chhutkara dilaye log girte padte Hazrate Adam alaihissalam ke paas jayenge aur kahege ki aey Hazrate Adam aap insaan ke baap hain khuda e ta'ala ne aap ko apne daste qudrat se banaya, firishton se aap ko sajda karaya hum log sakht pareshani mein pade hain aap humari shafa'at kijiye ki khuda e ta'ala humein isse chhutkara de Hazrate Adam alaihissalatu wassalam farmayenge ye mera martaba nahi tum kisi aur ke paas jao log Hazrate Nooh alaihissalatu wassalam ke paas jayenge aur unki badai bayan karke kahenge ki aap apne parwardigar ke yahan humari shafa'at kijiye yahan se bhi wo hi jawab milega ki mein is layeq nahi tum kisi aur ke paas jao. Mukhtasar ye ki log Hazrate Ibrahim, Hazrate Moosa waghaira bade bade nabiyon ke paas jakar shafa'at ke liye royenge aur

gidgidayenge magar har jagah se yahi jawab milega ki ye mera martaba nahi tum kisi aur ke paas jao yahan tak ki log Hazrate Eisa alaihissalatu wassalam ke paas jayenge wo bhi yahi kahenge ki mein is layeq nahi tum kisi aur ke paas jao log kahenge aap humein kis ke paas bhejte hain farmayenge tum unke paas jao jin ke hath par fatah rakhi gai, jinhein aaj dar nahi aur wo Hazrate Adam ki saari aulad ke sardar hain tum Muhammad sallallaho alaihi wasallam ke paas jao wo khatimunnabeeyin hain wo hi aaj tumhari shafa'at karenge ab log phirte phirate thokarein khate rote chillate duhai dete huye shafiul muznibeen rahmatullil aalmeen janab ahmade mujtaba Muhammad mustafa sallallaho alaihi wasallam ki khidmat mein hazir ho kar shafa'at ke liye kahenge. Huzoor sallallaho alaihi wasallam farmayenge ki shafa'at ke liye main hoon ye farma kar khuda ki bargah mein sajda karenge hukm hoga aey Muhammad apna sar uthao aur kaho tumhari baat suni jayegi aur jo mangoge milega aur shafa'at karo tumhari shafa'at qubool hai ab shafa'at ka silsila shuru ho jayega yahan tak ki jiske dil mein raai ke daane se bhi kam imaan hoga sarkare aqdas sallallaho alaihi wasallam us ki bhi shafa'at farmayenge. Aey Allah! Hum ko, humare maa'n baap ko, humare ustadon ko, humare shagirdon ko, hum se muhabbat karne walo ko aur sab ahle sunnat wa jama'at ko Huzoor sallallaho alaihi wasallam ki shafa'at naseeb farma. Aameen

3) shafa'at haq hai iska inkar karna badmazhabi wa gumrahi hai. *(ash'atullamaat jild 4 page 408)*

Hazrat Mulla Ali Qaari rahmatullahi ta'ala alaihi likhte hain ki Imaam Nawawi ki kitab sharah muslim mein hai ki Imaam Qazi Iyaaz rahmatullahi ta'ala alaihi ne farmaya ki ahle sunnat wa jama'at ka mazhab ye hai ki shafa'at jaez hai isliye ki khuda e ta'ala ne khullam khulla farmaya ki

> "Us din kisi ki shafa'at kaam na degi magar us shakhs ki jise rahman ne shafa'at karne ki ijazat de diya ho aur uski baat pasand farmai ho"
> *(para 16 ruku 15)*

Aur is aayat e karima ke ilawa bahut si hadeesein hain jinka majmua aakhirat mein shafa'at ke saheeh hone par tawatur ki had ko pahunch chuka hai shafa'at ke haq hone par sahaba, taabi'en, tabe taabi'en aur unke baad ahle sunnat wa jama'at ka ijma hai. *(mirqaat jild 5 page 277)*

4) shafa'at ki kai qismein hain jaisa ki hazrat Shaikh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi ne farmaya ke shafa'at ki:
pahli qism shafa'ate uzma hai jo ki sab logon ke liye aam hai aur humare paigambar sallallaho alaihi wasallam ke sath khaas hai yani nabiyon mein se kisi aur nabi ko us par jur'at aur pahal karne ki majaal na hongi aur ye shafa'at logon ko aaram pahunchane, maidane hashr mein der tak thaharne se chhutkara dilane, Allah tabarak

wa ta'ala ke faisla aur hisab ke jaldi karne aur qiyamat ke din ki sakhti wa pareshani se nikalne ke liye hongi.

Doosri qism ki shafa'at ek qaum ko be hisab jannat mein jane ke liye hogi aur ye shafa'at bhi humare paigambar sarkare aqdas sallallaho alaihi wasallam ke liye sabit hai aur kuch logon ke nazdeek ye shafa'at Huzoor sallallaho alaihi wasallam hi ke sath khaas hai.

Teesri qism ki shafa'at un logon ke baare mein hogi ki jinki achchaiyan aur buraiyan barabar hogi aur shafa'at ki madad se jannat mein jayenge.

Chauthi qism ki shafa'at un logon ke liye hogi jo ki jahannam ke haqdaar ho chuke honge to Huzoor sallallaho alaihi wasallam shafa'at farma kar un ko jannat mein layenge.

Panchwi qism ki shafa'at martabe ki unchai ke liye hogi.

Chhathi qism ki shafa'at un gunahgaron ke baare mein hogi jo ki jahannam mein pahunch chuke honge aur shafa'at ki wajah se nikal aayenge aur is shafa'at mein doosre nabi, firishte, aalim aur shaheed bhi shareek honge.

Saatwi qism ki shafa'at jannat kholne ke baare mein hogi.

Aathwi qism ki shafa'at un logon ke azaab ko halka karne ke baare mein hogi jo ki humesha ke azaab ke haqdaar honge.

Nawi qism ki shafa'at khaas kar madeena munawwara walo aur sarkare aqdas ke rauza e anwar ki ziyarat karne walo ke liye hogi. *(ash'atullamaat jild 4 page 382)*

5) Hauze kausar jo ki Huzoor sallallaho alaihi wasallam ko diya gaya haq hai. *(bahare shariat)*

6) Qiyamat ke din har shakhs ko uski nekiyon ka register dahine hath mein diya jayega aur buraiyon ka bayein hath mein aur kafir ka register seena tod kar uska baaya hath uske peechhe nikaal kar peeth ke peechhe diya jayega. *(bahare shariat)*

7) Hisab haq hai aur us ka na manne wala kafir hai. *(bahare shariat)*

8) Mizaan haq hai us par logon ke nek wa bad (bure) aamaal taule jayenge, neki ya badi (burai) ka palla bhaari hone ka ye matlab hai ki upar uthe yani duniya ke jaisa muamala nahi hoga ki jo bhaari hota hai neeche jhukta hai. *(bahare shariat)*

9) Huzoore Aqdas sallallaho alaihi wasallam ko khuda e ta'ala maqaame mahmood dega ki sab agle aur pichhle aap ki tareef karenge.

10) Sarkare aqdas sallallaho alaihi wasallam ko ek jhanda diya jayega jis ka naam "Liwa ul hamd" hai Hazrate Adam

alaihissalatu wassalam se lekar qiyamat tak ke sab momin usi jhande ke neeche honge.

Jannat ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala ne farmaya ki maine apne nek bandon ke liye aisi cheez tayyar kar rakhi hai ki jis ko na kisi aankh ne dekha na uski achchaiyon ko kisi kaan ne suna aur na kisi insaan ke dil par uska khayaal guzra. *(bukhari, muslim)*

2) Hazrate Bureeda radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jannatiyon ki 120 safein (line) hongi aur un mein se 80 safein is ummat ki hongi aur 40 safein doosri ummaton ki. (tirmizi)

3) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki agar jannatiyon ki auraton mein se koi aurat zameen ki taraf jhanke to aasman se zameen tak raushan ho jaye aur zameen wa aasman ke beech ka poora hissa mahak jaye aur uske sar ki odhni duniya aur jo kuch duniya mein hai un sab se behtar hai. *(bukhari)*

4) Hazrate Sa'ad ibne waqqas radiallaho ta'ala anhu se riwayat hai ki nabi kareem alaihissalatu wassalam ne farmaya ki agar jannat ki cheezon se nakhun barabar koi cheez zahir ho jaye to aasman wa zameen ke har taraf us se sajawat paida ho jaye aur agar jannatiyon mein se koi shakhs duniya ki taraf jhanke aur us ke kangan zahir ho jayein to us ki chamak sooraj ki chamak ko mita de jaise ki taaron ki chamak ko sooraj mita deta hai. *(tirmizi)*

5) Hazrate Abu Sayeed aur Abu Huraira radiallaho ta'ala anhuma se riwayat hai ki rasoole kareem alaihissalatu wassalam ne farmaya ki pukar ne wala pukar kar kahega ki (aey jannat walo) tum tandurust rahoge, kabhi beemar na hoge, tum zinda rahoge kabhi na maroge, tum jawan rahoge kabhi boodhe na hoge aur tum aaram se rahoge kabhi mehnat wa mashaqqat na uthaoge. *(muslim)*

6) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jannati jannat mein khayenge aur piyenge lekin na thookenge na peshab pakhana karenge aur na reent sinkenge (chhinkenge) sahaba ne puchha khane ka fuzla kya hoga? Huzoor sallallaho alaihi wasallam ne farmaya ki achchi dakaar aayegi aur aisa paseena aayega jo mushk ki mahak ki tarah hoga aur "SubhanAllahi walhamdu lillahi" kehna jannatiyon ke dil mein daal diya jayega jo un ki zuban par be takalluf jaari hoga jaise saans jaari hai. *(muslim)*

7) Hazrat Abdullah Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki martaba ke lihaz se sabse kam darja ka jannati wo shakhs hoga jo apne baagon, apni beeviyon, apne maal wa asbaab, apne khidmatgaron aur apne aaram karne ki jagahon ko 1000 saal ke rasta ke andar phaila hua dekhega aur khuda e ta'ala ke nazdeek sab se bade darja ka jannati wo shakhs hoga jo subah wa shaam Allah ki ziyarat karega is ke baad Huzoor ne para 29 soorah qiyamah ki aayat e karima padhi jis ka matlab ye hai ki:

> "Us roz bahut se chehre apne parwardigar ki ziyarat se hare bhare aur khush wa khurram honge". (tirmizi)

Kuch zaruri mas'ale

1) jannatiyon ko jannat mein har qism ki lazzat wale phal aur khane milenge, jo chahenge fauran un ke samne aa jayega, agar kisi chidiyan ka gosht khane ko ji (dil) chahega to usi waqt bhuna hua un ke samne aa jayega, agar kisi cheez ke peene ko dil chahega to usi cheez se bhara hua glass fauran hath mein aa jayega.

2) kam darja jannati ke liye 80,000 khadim aur 72 beewiyan hongi aur un ko aise taaj milenge ki us mein ka ek kam darja ka moti poori duniya ko chamka de.

3) jannati aapas mein mulaqat karna chahenge to ek ka takht doosre ke paas khud ba khud chala jayega.

Jahannam ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ne farmaya ki jahannam ki aag ko 1000 saal jalaya gaya yahan tak ki wo laal ho gayi, phir usko 1000 saal tak jalaya gaya yahan tak ki wo safed ho gai, phir use 1000 saal aur jalaya gaya yahan tak ki wo kaali ho gai ab wo kaali aur andheri wali hai. *(tirmizi)*

2) Hazrat Abdullah Ibne Abbas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki dozakhiyon mein sab se halka azaab Abu talib ko hoga us ko aag ke joote pahnaye jayenge jin se us ka bheja (mind) khaulne lagega. *(bukhari)*

3) Hazrate Samura ibne Jundab radiallaho ta'ala anhu ne kaha ki nabiyye kareem alaihissalatu wattasleem ne farmaya ki jahannamiyon mein kuch log wo honge jin ke takhnon tak aag hogi, aur kuch log wo honge jin ke ghutne tak aag ki lapat pahunchegi, aur kuch log wo honge jin ke kamar tak hogi, aur kuch log honge jin ke gale tak aag ki lapatein hongi. *(muslim)*

4) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki agar us peele paani ka ek dol (baalti) jo jahannamiyon ke zakhmon se jaari hoga duniya mein daal diya jaye to duniya wale badboodar ho jayenge. *(tirmizi)*

5) Hazrat Abdullah ibne haaris ibne jaza ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jahannam mein bukhti oont ke barabar saanp hain ye saanp ek martaba kisi ko kaate to us ka dard aur zahar 40 saal tak rahega aur jahannam mein paalan baandhe huye khachcharon jaise bichchhoo hain to unke ek martaba kaat ne ka dard wa zahar 40 saal tak rahega. *(mishkat)*

6) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jahannam mein sirf badnaseeb dakhil hoga poochha gaya ya rasoolallah! Badnaseeb kaun hai? Farmaya badnaseeb wo shakhs hai ki jisne khuda e ta'ala ki khushi hasil karne ke liye uski farmabardari nahi ki aur Allah ta'ala ke liye gunah ko nahi chhoda. *(ibne maaja)*

Kuch zaruri mas'ale

1) jannat aur jahannam haq hain un ka na manne wala kafir hai.
(bahare shariat)

2) duniya ki aag jahannam ki aag ke 70 hisson mein se ek hissa hai. *(bahare shariat)*

3) Hazrate Jibreel alaihissalam ne Huzoor sallallaho alaihi wasallam se qasam kha kar kaha ki agar jahannam ko sue ki nok ke barabar khol diya jaye to uski garmi se sab zameen wale mar jayein, aur qasam khakar kaha ki agar jahannam ka koi daroga duniya walo par zahir ho jaye to zameen ke rahne wale sab ke sab unki haibat (dar) se mar jayein, aur qasam ke sath bayan kiya ki agar jahannamiyon ki zanjeer ki ek kadi duniya ke pahadon par rakh di to kanpne lage yahan tak ki neeche ki zameen tak dhans jayein. *(bahare shariat)*

4) jahannam ki gahrai itni zyada hai ki agar patthar ki chattan jahannam ke kinare se us mein phenki jaye to 70 saal mein bhi ye neeche tak na pahunchegi.
(bahare shariat)

5) jahannamiyon ko tel ki jali hui talchhat ki tarah bahut khaulta paani peene ko diya jayega ki munh ke qareeb hote hi us ki tezi se chehre ki khaal gir jayegi, sar par garam paani bahaya jayega, jahannamiyon ke badan se jo peep bahegi wo pilai jayegi, kaanta daar thoohad khane ko diya jayega wo gale mein jakar fanda dalega us ke utaar ne ke liye paani mangege to un ko aisa khaulta hua paani diya jayega ki munh ki saari khaal us mein gir padegi aur

pet mein jate hi aanto ke tukde tukde kar dega to wo shorbe ki tarah bah kar qadamon ki taraf niklengi. *(bahare shariat)*

6) jahannam wale gadhe ki aawaz ki tarah chilla kar royenge, pehle aansoo niklenge jab aansoo khatm ho jayenge to khoon royenge rote rote gaalon mein khandaqon ki tarah garhe pad jayenge rone ka khoon aur peep itna zyada hoga ki us mein naaw (ship) daali jaye to chalne lage. *(al ayaazu billahi ta'ala)*

Wuzu ka bayan

1) Hazrat Abu maalik ash'ari radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki safai suthrai aadha imaan hai. *(muslim shareef)*

2) Hazrate Usman radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jo shakhs wuzu kare aur achcha wuzu kare to uske gunah us ke badan se nikal jate hain yahan tak ki uske nakhunon ke neeche se bhi nikal jate hain. *(bukhari, muslim)*

3) Hazrate Sayeed ibne Zaid radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne

farmaya ki jis ne wuzu ke shuru mein bismillah na padhi us ka wuzu poora nahi. *(tirmizi)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jab kapda pahno ya wuzu karo to apne dahine se shuru karo. *(Abu dawood)*

5) Hazrate Usman radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wassalam ne teen teen martaba wuzu kiya aur farmaya ki ye mera aur mujh se pehle jo nabi the un ka wuzu hai. *(mishkat)*

6) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki miswak munh ko paak karne wali aur parwardigar ko raazi karne wali cheez hai. *(mishkat)*

7) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki agar mein apni ummat ke liye mushkil na samajhta to unhein hukm deta ki wo isha ki namaz der se padhein aur har namaz ke liye miswak karein. *(bukhari, muslim)*

Wuzu karne ka masnoon tareeqa

Pehle niyyat kare aur phir bismillah padhne ke baad kam se kam teen teen martaba upar neeche ke daanton ki chaudai mein miswak kare na ki lambai mein aur is tarah ki pehle dahini taraf ke upar ke daant (teeth) maanje phir baayi taraf ke upar ke daant maanje us ke baad donon hath par gatton samet paani male aur ungliyon mein khilaal kare phir bayein hath mein lota waghaira le kar dayein hath par ungliyon ki taraf se shuru karke gatte tak teen baar paani bahaye phir lote ko dahine hath mein le kar bayein hath par teen baar isi tarah paani bahaye aur is ka khayaal rahe ki ungliyon ki ghaeyan paani bah ne se na rah jayein aur agar hauz se wuzu karta ho to gatton tak hathon ko malne ke baad hauz mein pehle dahina hath daal kar teen baar hilaye aur phir baaya hath daal kar teen baar hilaye phir teen baar kulli is tarah kare ki munh ki tamam jadon aur daanton ki sab khidkiyon mein paani pahunch jaye aur agar rozadar na ho to har kulli gar gara ke sath kare phir bayein hath ki chhoti ungli naak mein daal kar use saaf kare aur saans ki madad se teen baar dahine hath se naram banson tak paani chadhaye phir munh par achchi tarah paani mal kar us ko teen baar is tarah dhoye ki ek kaan ki lau se doosre kaan ki lau tak aur maathe ke upar kuch sar ke hissa se lekar thhodi (thuddi) ke neeche tak har har hisse par paani bah jaye aur dadhi

ke baal wa khaal ko dhoye haan agar dadhi ke baal ghane ho to khaal ka dhona farz nahi sirf mustahab hai aur dadhi ke jo baal munh ke dayre se neeche hain un ko bhi dhoye aur dadhi ka khilaal kare is tarah ki ungliyon ko gardan ki taraf se daale aur samne nikale phir donon hathon par kuhniyon samet paani mal kar pehle dahine hath par aur phir bayein hath par nakhun ke sar se shuru karke kuhniyon ke upar tak baal aur har hissa e khaal par teen baar paani bahaye phir sar ka masah is tarah kare ki donon hathon ke anguthe aur kalima ki ungliyan chhod kar baaqi teen teen ungliyon ke sire mila kar maathe ke baal ugne ki jagah par rakhe aur sar ke upari hissa par guddi tak ungliyon ke pet se masah karta hua le jaye aur hatheliyan sar se alag rahein phir wahan se hatheliyon se sar ki donon karwaton ka masah karte huye maathe tak wapas laye ya teen teen ungliyan sar ke agle hisse par rakhe aur hatheliyan sar ki karwaton par jamaye huye guddi tak kheenchta le jaye aur bas phir is ke baad kalima ki ungliyon ke pet se kaan ke anduruni hissa ka masah kare aur anguthe ke pet se kaan ke baahiri hissa ka masah kare aur ungliyon ki peeth se gardan ka masah kare phir paanv par takhnon samet paani male aur pehle dahine paanv phir bayein paanv par ungliyon ki taraf se takhnon ke upar tak har baal aur har hissa e khaal par teen teen baar paani bahaye aur ungliyon mein khilaal bayein hath ki chhoti ungli se is tarah kare ki dahine paanv ki chhoti ungli se shuru kar ke chhoti ungli par khatm kare aur har

hissa ko dhote waqt durood shareef padhta rahe ki afzal hai.

Kuch zaruri mas'ale

1) jism ke kisi hissa ke dhone ke ye maana hain ki us ke har hissa par kam se kam do boond paani bah jaye.
(bahare shariat jild 2 page 93)
Aur durre mukhtar mein hai jiske maana ye hain ki tawaatur ke sath paani bahaya jaye is tarah ki uzw ke har hissa par kam se kam do boond paani bah jaye. Aur fatawa aalamgeeri jild 1 page 4 mein hai ki jab tak aaza e wuzu ke har hissa par paani ki boond ek ke baad ek na guzar jaye wuzu na hoga.
Aur hidaya ki sharah inaya mein hai ki jin cheezon ka dhona farz hai unhein sirf paani se bhigo lene par farz ada na hoga lihaza jo log wuzu karte waqt munh aur hath waghaira par tel ki tarah paani sirf chupad lete hain ya kuch hisse par paani bahate hain aur kuch hisse ko sirf bhigo kar chhod dete hain jaise maathe ke upari hisse kaan ke kinare hath ki kuhniyon aur paanv ke takhnon par geela hath sirf pher lete hain aur paani nahi bahate hain unka wuzu nahi hota isliye ki Allah ne dhone ka hukm diya hai lihaza sirf bhigone se wuzu na hoga.
Afsos ki aaj kal jaahil to jaahil bahut se padhe likhe log bhi is mas'ala se laparwahi barat tey hain to Qur'an majeed ki is aayat ke misdaaq bante hai jis ka matlab ye hai ki:

"Kaam karein, mashaqqat jhelein bhadakti aag mein".
Al ayaazu billah ta'ala

2) jab chhote bartan jaise lote ya badh'ne se wuzu kar raha ho to gatton tak hath dhone ka masnoon tareeqa ye hai ki pehle donon gatton tak khoob bhigole us ke baad bayein hath mein bartan utha kar dahine hath par nakhun ke sire se gatte ke upar tak teen baar paani bahaye phir isi tarah dahine hath mein bartan utha kar bayein hath par gatte tak teen baar paani bahaye.
Isi tarah sharah wiqaya jild 1 page 59, tahtawi page 39, fatawa aalamgeeri jild 1 page 6 aur inaya wa kifaya aur maraqil falaah mein hai.

3) bahut se log yoon karte hain ki naak ya aankh ya bhavon par chullu daal kar saare munh par hath pher lete hain aur ye samajhte hain ki munh dhul gaya halanki paani ka upar chadhna koi maana nahi rakhta is tarah munh dhulne se munh nahi dhulta aur wuzu nahi hota.
(bahare shariat)

4) wuzu karne mein in baaton ki ahtiyat zaruri hai : maathe ke upar baal jamne ki jagah se paani ka bahana farz hai, dadhi munchh aur bhavon ke baal agar itne chhedre (halke) ho ki neeche ki khaal jhalakti ho to khaal par paani bahana zaruri hai sirf baalon ka dhona kaafi nahi, aankh andar ghusi ho to aankh aur bhavon ke beech

hissa par paani bahane ka khaas khayaal rakhe, munh dhote waqt aankhein aur hont samet kar zor se band na kare warna kuch hissa rah jane ki soorat mein wuzu na hoga, kisi waqt aankh mein keechad waghaira sakht hokar jam jata hai use chhuda kar paani bahana zaruri hai, gaal aur kaan ke beech wala hissa yani kanpati par kaan ke kinare tak paani bahana farz hai is se bahut log laparwahi karte hain, naak ke chhed (surakh) mein keel waghaira ho ya na ho baharhaal us par paani dalna zaruri hai, jitni dadhi chehre ke had mein ho us ka dhona farz hai aur latki hui dadhi ka masah karna sunnat aur dhona mustahab hai, paani bahane mein ungliyon ki ghaeyon aur karwaton ka lihaz zaruri hai khaas kar paanv mein ki us ki ungliyan qudrati taur par mili rahti hai, badhe huye nakhunon ke andar jo jagah khali ho us ka dhulna zaruri hai, nakhunon ke sire se kuhniyon ke upar tak hath har hissa aur ek ek baal ka jad se nok tak dhul jana zaruri hai chullu mein paani lekar kalai par ulat dena hargiz kaafi na hoga, kuhniyon par paani bahane ka khaas khayaal rakhe ki aksar be ahtiyati mein dhulti nahi sirf geeli ho kar rah jati hain balki kuch logon ki kuhniyan geeli bhi nahi hoti, anguthi choodi kalai ke gahne aur paanv ka har wo gahna jo takhne par ya takhne se neeche ho unhein hata kar unke neeche paani bahana zaruri hai, poore sar ka masah sunnat hai aur chauthai (1/4) sar ka masah farz hai kuch log sirf ungliyon ke sire sar par guzaar dete hain jo farz ki miqdaar ko bhi kaafi nahi hota aur kuch logon

ka masah ye hai ki topi utha kar phir sar par rakh dete hain aur bas aise logon ka wuzu nahi hota aur unki namaz bekar hoti hain, paanv dhone mein takhnon tal'o aediyon aur kochon ka khaas taur par khayaal rakhein ki aksar be ahtiyati mein ye hisse dhulne se rah jate hain aur wuzu nahi hota.

5) munh, hath aur paanv ke har hissa par teen baar paani bahana sunnat hai chahe teen baar paani bahane ke liye kai chullu paani lena pade isliye ki teen chullu paani lena sunnat nahi balki poore hisse par teen baar paani bahana sunnat hai aisa hi durre mukhtar maye shaami jild 1 page 86 mein hai lihaza teen chullu paani lene ki sunnat samajhna zaruri hai.

6) wuzu ke paani ke liye shara ki taraf se koi miqdaar muqarrar nahi isi tarah mirqaat sharah mishkat jild 1 page 326 mein hai. Lihaza itna zyada paani na kharch kare ki israaf (barbad) ho aur na is qadr kam kharch kare ki sunnat ada na ho. Kuch log sirf ek chhote se paani ke lote se wuzu banane ki koshish karte hain khuda e ta'ala unhein dhone aur bhigone ka farq samajh ne ki taufeeq ata farmaye aameen.

7) agar itna paani na ho ki wuzu mein munh, hath aur paanv ko teen teen baar dhoya ja sake to do do baar dhoye aur agar do do baar dhone ke liye kaafi na ho to ek ek

baar dhoye aur agar itna bhi na ho ki munh aur donon hath kuhniyon samet aur donon paanv takhnon samet ek baar dho sake to ab tayammum karke namaz padhe.

8) doosre ke nabaligh ladke se bila iwaz paani bharwa kar wuzu karna ya kisi doosre kaam mein lana jaaiz nahi.
(bahare shariat, durre mukhtar maye shaami jild 4 page 531)

9) kuch masjidon mein chhote hauz ya kisi bade bartan mein paani hota hai bahut se log jo be wuzu hote hain hath dhoye baghair chhote bartan se paani nikalte huye ungli ka por ya nakhun paani mein dakhil kar dete hain is tarah wo paani kharab ho jata hai us se wuzu karna jaaiz nahi.

10) dol, baalti, ghada, lota ya paat ke paani mein be wuzu aadmi ke be dhule hath ka nakhun ya ungli ka por chala gaya to wo paani kharab ho gaya usse wuzu karna jaaiz nahi aur agar pehle hath dho liya to jo hissa dhula ho use paani mein daal sakte hain paani kharab na hoga lekin agar hath dho lene ke baad koi sabab wuzu toot ne paaya gaya jaise hawa khaarij hui ya peshab kiya to ab hath dalne se paani kharab ho jayega.

11) is tarah ke kharab paani ko wuzu ke qabil banane ka tareeqa ye hai ki jo paani kharab na ho use kharab mein is qadr mila diya jaye ki kharab kam aur achcha paani

zyada ho jaye ya kharab paani ke bartan mein achcha paani itna dala jaye ki wo bartan bhar kar bahne lage to sab paani wuzu ke qabil ho jayega. *(durre mukhtar)*

12) nakhun ki polish lagaya jisse nakhun par halki tah (parat) jam gai to agar nakhunon se polish saaf kiye baghair wuzu kiya to wuzu na hua.

13) istinja ke bache huye paani se wuzu karna jaaiz hai use phenk dena najaaiz wa gunah hai.

14) wuzu ke bache huye paani ko phenk dena haraam hai aur khade hokar peena sawab hai.

15) jo wuzu namaz e janaza ke liye kiya gaya us se har namaz padh sakte hain.

Wuzu todne wali cheezein

1) Hazrate Ali ibne talaq radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab tum mein se kisi ki hawa khaarij ho to wo wuzu kare. *(tirmizi)*

2) Hazrate Ali karramallahu ta'ala wajhahu ne farmaya ki maine nabiyye kareem alaihissalatu wattasleem se mazi ke baare mein puchha to Huzoor sallallaho alaihi wasallam

ne farmaya ki mazi nikalne se wuzu wajib ho jata hai yani wuzu toot jata hai. *(tirmizi)*

3) Hazrate Abdullah Ibne Abbas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wattasleem ne farmaya ki jo shakhs let kar neend se so jaye us par wuzu wajib hai isliye ki jab aadmi let'ta hai to us ke jod dheele pad jate hain. *(tirmizi)*

Kuch zaruri mas'ale

1) nabi ka wuzu sone se nahi toot'ta isliye ki unki aankhein soti hain aur dil jaagta rahta hai.
Bahare shariat jild 2 page 107, durre mukhtar, raddul muhtaar jild 1 page 101, baharurraeq jild 1 page 39 aur bukhari shareef jild 1 page 504 mein hai ki 'nabi ki aankhein soti hain aur unke dil jaagte rahte hain'.

2) jahilon mein jo mashhoor hai ki ghutna ya sharmgaah khulne, apni ya doosron ki sharmgaah dekhne se wuzu jata rahta hai to sahi nahi hai. *(bahare shariat jild 2)*

3) in baaton se wuzu toot jata hai: pakhana, peshab, wadi, mazi, mani, keeda, pathari mard ya aurat ke aage ya peechhe se nikalna, mard ya aurat ke peechhe se hawa nikalna, khoon ya peep ya zard (peela) paani ka kahin se nikal kar aisi jagah bahana jiska wuzu ya ghusl (nahane) mein dhona farz hai, khana ya paani ya safra (pit) ki

munh bhar qay (ulti, vomiting) aana, is tarah so jana ki badan ke jod dheele pad jayein, behosh hona, pagal ho jana, gashi hona, kisi cheez ka itna nasha hona ki chalne mein paanv ladkhadaye, balig aadmi ka ruku aur sajda wali namaz mein itni zor se hansna ki aas paas wale sunein, dukhti aankh se aansoo bahana (aur ye aansoo napak hai) mard ka apne aala ki tundi ki halat mein aurat ki sharmgaah ya kisi mard ki sharmgaah se milana ya aurat ka aurat se milana jab ki koi cheez beech mein na ho isse bhi wuzu toot jata hai. *(bahare shariat)*

Istinja

1) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem jab baitul khala (pakhana) mein jate to apni anguthi utaar dete isliye ki us par Muhammadur rasoolullah likha tha. *(tirmizi)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki is hadees se maloom hua ki baitul khala mein jane wale ko chahiye ki aisi cheez ki usmein khuda aur rasool ka naam ya Qur'an ka koi kalima ho to use apne sath na le jaye aur kuch sharahon mein kaha gaya hai ki ye hukm nabiyon ke naam ko bhi shamil hai.
(ash'atullamaat jild 1 page 201)

2) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wassalam jab baitul khala mein jate to ye dua padhte:
"Allahumma inni aauzu bika minal khubusi wal khabaes".
Is ka matlab ye hai ki
'aey Allah mein napaki aur shaitanon se teri panah chahata hoon'.

3) Hazrate Abu Ayyub Ansari radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab tum pakhana ya peshab ke liye jao to qibla ki taraf munh na karo aur na uski taraf peeth karo.
(bukhari, muslim)
Hazrat Shaikh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi istinja ke bayan mein likhte hain ki Hazrat Imaame Aazam Abu Hanifa radiallaho ta'ala anhu ka mazhab ye hai ki peshab wa pakhana karne mein qibla ki taraf munh ya peeth karna haraam hai chahe jungle mein ho ya gharon mein.
(ash'atullamaat jild 1 page 198)

4) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wattasleem jab bade istinja ka irada farmate to jab tak baithate huye zameen ke qareeb na pahunch jate kapda na uthate. *(tirmizi)*

5) Hazrate Abdullah ibne sarjis radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki tum mein se koi shakhs kisi bil (surakh) mein hargiz peshab na kare. *(Abu dawood)*

6) Hazrate Umar radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem ne mujhe is haal mein dekha ki mein khade ho kar peshab kar raha tha to Huzoor sallallaho alaihi wasallam ne farmaya ki aey Umar! Khade hokar peshab na karo uske baad maine khade hokar kabhi peshab na kiya. *(tirmizi)*

Kuch zaruri mas'ale

1) taharat ke bache huye paani se wuzu kar sakte hain use phenk dena israaf hai. *(bahare shariat)*

2) tahband aur lungi pahan ne wale peshab karne ke liye logon ke samne raan aur ghutna khol kar baith jate hain ye najaaiz wa haraam hai isliye ki logon ke samne raan aur ghutne ka chhupana farz hai. *(bahare shariat)*

Raddul muhtaar jild 1 page 282 aur bahare shariat jild 3 page 250 mein hai ki 'kuch bebaak (nidar) aise hain ki logon ke samne ghutne balki raan tak khole rahte hain ye bhi haraam hai aur uski aadat hai to faasiq hai'.

Ghusl (nahane) ka bayan

1) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki rasoole kareem alaihissalatu wattasleem se mard ke baare mein puchha gaya ki jo gilapan paaye aur khwab mein napak hona yaad na ho, farmaya ghusl kare aur us shakhs ke baare mein poochha gaya jise khwab ka yaqeen hai aur gilapan nahi paata farmaya us par ghusl nahi. Hazrate Umme Sulaim radiallaho ta'ala anha ne arz kiya kya aurat us ko dekhe to us par ghusl hai? Farmaya haan! Auratein mardon ki misl hain. *(tirmizi)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wattasleem ne farmaya ki jab tum mein koi aurat ke hathon aur paanv ke darmiyan baithe phir koshish yani humbistari kare to ghusl wajib ho gaya agarche mani na nikle. *(bukhari)*

3) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki nabiyye kareem alaihissalatu wattasleem par jab ghusl farz hota phir aap kuch khane ya peene ka irada farmate to wuzu kar lete jis tarah ki namaz ke liye wuzu kiya jata hai. *(bukhari, muslim)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki har

baal ke neeche janabat ka asar hai isliye har baal dho'o aur badan ko saaf suthra karo. *(tirmizi)*

Hazrate Mulla Ali Qaari rahmatullahi ta'ala alaihi is hadees ke neeche likhte hain ki agar ek baal bhi paani pahunch ne se rah gaya to uski napaki baaqi rahegi.
(mirqaat jild 1 page 327)

5) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki rasoole kareem alaihissalatu wattasleem jab napaki ka ghusl farmate to shuru yoon karte ki pehle hath dhote phir namaz ke jaisa wuzu karte phir ungliyan paani mein daal kar un se baalon ki jadein geeli karte phir sar par donon hath se teen chullu paani dalte phir tamam badan par paani bahate aur imaam e muslim ki riwayat mein hai ki Huzoor jab ghusl shuru farmate to hathon ko bartan mein dalne se pehle dho lete phir dahine hath se bayein hath par paani dalte iske baad apni sharmgaah dhote phir wuzu farmate. *(bukhari, muslim)*

Kuch zaruri mas'ale

1) nahane ka tareeqa ye hai ki pehle donon hath gatton tak teen martaba dhoye, phir istinja ki jagah dhoye, us ke baad badan par agar kahin najasat yani peshab ya pakhana ya mani wagaira ho to use door kare, phir namaz jaisa wuzu kare magar paanv na dhoye haan agar chauki ya patthar waghaira unchi cheez par nahata ho to paanv bhi

dho le, us ke baad badan par tel ki tarah paani chupde, phir teen martaba dahine kandhe par paani bahaye aur phir teen martaba bayein kandhe par phir sar par aur poore badan par teen baar paani bahaye, saare badan par hath phere aur male, phir ghusl karne ki jagah se alag hat jaye, agar wuzu karne mein paanv nahi dhoya tha to ab dho le aur fauran kapda pahan le.

2) parde ki jagah mein nange badan nahana jaaiz hai haan auraton ko zyada ahtiyat ki zarurat hai. *(bahare shariat)*

3) logon ke samne raan aur ghutna khol kar nahana ya itna barik kapda pahan kar nahana ki badan jhalke najaaiz wa haraam hai. *(aamma kutub)*

4) mani ka apni jagah se shahwat ke sath alag hokar nikalna, ihtilaam hona, hashfa ka dakhil hona, haiz se paak hona, nifaas ka khatm hona in tamam sooraton mein ghusl karna farz hai aur jumu'ah, eid, baqra eid, arfa ke din aur ihraam baandhte waqt nahana sunnat hai. *(bahare shariat)*

Azaan aur Iqaamat

1) Hazrate Muawiya radiallaho ta'ala anhu ne kaha ke maine rasool alaihissalatu wattasleem ko farmate huye

suna hai ki muazzinon ki gardanein qiyamat ke din sab se zyada lambi hongi. *(muslim)*

Hazrat Shaikh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki is hadees shareef ka matlab ye hai ki qiyamat ke din muazzinon ko bahut badai aur uncha darja milega. *(ash'atullamaat jild 1 page 312)*

2) Hazrate Abdullah Ibne Abbas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs sirf sawab ki garz se 7 saal azaan kahe uske liye jahannam se chhutkara likha jata hai. *(tirmizi)*

3) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne Hazrate Bilal radiallaho ta'ala anhu se farmaya ki jab azaan kaho to thahar thahar (ruk ruk) kar kaho aur jab takbeer kaho to jaldi jaldi kaho aur azaan wa takbeer ke darmiyan itna fasila (distance) rakho ki alag ho jaye khane wala apne khane se aur peene wala apne peene se aur pakhana peshab karne wala apni haajat se aur jab tak ki mujhe dekh na lo namaz ke liye khade na ho. *(tirmizi)*

4) Hazrate Alqama radiallaho ta'ala anhu ne farmaya ki mein Hazrate Muawiya radiallaho ta'ala anhu ke paas baitha tha ki un ke muazzin ne azaan padhi Hazrate Muawiya radiallaho ta'ala anhu ne bhi wo hi alfaaz kahe

jo muazzin ne kahe yahan tak ki jab muazzin ne 'hayya alassalah' kaha to Hazrate Muawiya ne 'la hauwla wala quwwata illa billahil aliyyil azeem' kaha aur us ke baad Hazrate Muawiya ne wo hi kaha jo muazzin ne kaha phir Hazrate Muawiya radiallaho ta'ala anhu ne farmaya ki maine Huzoor alaihissalatu wassalam se suna ki aap isi tarah farmate the. *(ahmad, mishkat)*

Kuch zaruri mas'ale

1) azaan ke liye jo jagah banai gai ho us par ya masjid ke bahar azaan padhi jaye, masjid ke andar azaan padhna makrooh wa mana hai chahe azaan panch waqti namaz ke liye ho ya khutba e jumu'ah ke liye donon ka hukm ek hai. *(aalamgeeri, fatahul qadir, baharurraeq, tahtaawi waghaira)*

2) na samajh bachche, jis par ghusl farz ho aur faasiq agarche aalim hi ho un ki azaan makrooh hai lihaza un sab ki azaan dobara padhi jaye. *(durre mukhtar, bahare shariat)*

3) azaan mein Huzoor purnoor shafe yaumunnashoor sallallaho alaihi wasallam ka naame mubarak sun kar anguthe chumna aur aankhon se lagana mustahab hai. Tahtawi page 122 aur raddul muhtaar jild 1 page 279 mein hai mustahab hai ki jab azaan mein pahli baar "ashhadu anna Muhammadur rasoolullah" sune to "Sallallahu alaika ya rasoolallah" kahe aur jab doosri baar sune to "Qurratu ainee bika ya rasoolallah" aur phir kahe

"Allahumma matti'ni bis'sam'i wal basari" aur ye kehna anguthon ke nakhun aankhon par rakhne ke baad ho. Nabiyye akram sallallaho alaihi wasallam apni rikabe aqdas mein use jannat le jayenge aisa hi kanzul ibaad mein hai ye mazmoon jamiurrumuz allama qahastani ka hai aur isi ke misl fatawa sufiya mein hai.

4) azaan aur takbeer ke darmiyan salaat padhna yani buland aawaz se "Assalatu wasalamu alaik ya rasoolallah" kehna jaaiz wa mustahab hai is salaat ka naam shara ki boli mein tasweeb hai aur tasweeb ko bade bade aalimon ne namaze magrib ke ilawa baaqi namazon ke liye mustahasan qarar diya hai jaisa ki fatawa aalamgeeri jild 1 page 53, maraqil falaah sharah nurool izaah aur mirqaat sharah mishkat jild 1 page 418 mein hai aur durre mukhtar maye raddul muhtaar jild 1 page 273 mein azaan ke baad khaas salaat wa salam padhne ke baare mein likhte hain ki azaan ke baad "Assalatu wasalamu alaik ya rasoolallah" padhna maah e rabi ul aakhir san 781 hijri mein jaari hua aur ye behtareen bid'at hai.

5) takbeer ke waqt koi shakhs aaya to use khade hokar intezar karna makrooh hai balki baith jaye aur takbeer kahne wala jab hayya alassalah hayya alalfalah par pahunche to us waqt khada ho isi tarah fatawa aalamgeeri jild 1 page 53 aur raddul muhtaar jild 1 page 380 mein hai.

6) jo log takbeer ke waqt masjid mein maujood hain baithe rahein jab takbeer kehne wala hayya alassalah hayya alalfalah par pahunche to uthe aur yahi hukm imaam ke liye bhi hai. Hazrate Imaam Aazam, Imame Yusuf aur Imame Muhammad rahmatullahi ta'ala alaihi ka mazhab ye hai ki imaam aur muqtadi us waqt khade ho ki jab ki takbeer kahne wala hayya alalfalah kahe aur yahi saheeh hai aur sharah waqaya jild 1 page 136 mein hai ki imaam aur muqtadi hayya alassalah kahne ke waqt khade ho isi tarah mirqaat sharah mishkat jild 1 page 419 mein bhi hai aur Shaikh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki bade bade aalimon ne farmaya ki mazhab ye hai hayya alassalah ke waqt uthna chahiye.

Namaz ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem sallallaho alaihi wasallam ne farmaya ki batao agar tum logon mein kisi ke darwaze par nadi (river) ho aur wo us mein rozana 5 martaba nahata ho to kya us ke badan par kuch mail (gandagi) baaqi rah jayega? Sahaba ne jawab diya ki aisi halat mein uske badan par kuch bhi mail baaqi na rahega. Huzoor sallallaho alaihi wasallam ne farmaya bas yahi halat hai panchon namazon ki Allah ta'ala un ke sab gunahon ko mita deta hai.
(bukhari, muslim)

2) Hazrate Abuzar radiallaho ta'ala anhu ne farmaya ki ek din thandi ke zamana mein jab ki pedon ke patte gir rahe the (patjhad ka mausam tha) Huzoor sallallaho alaihi wasallam aabadi ke bahar gaye to aap ne ek ped ki do daliyan pakdi aur unhein hilaya to un daliyon se patte girne lage aap ne farmaya aey Abu zar! Hazrate Abuzar radiallaho ta'ala anhu ne kaha hazir hoon ya rasoolallah! Aapne farmaya jab musalman banda sirf Allah ta'ala ke liye namaz padta hai to uske gunah is tarah jhad jate hain jaise ki ye patte ped se jhad rahe hain. *(ahmad)*

3) Hazrate Salman radiallaho ta'ala anhu ne kaha ki maine rasoole kareem alaihissalatu wattasleem ko ye farmate huye suna ki jo shakhs fajr ki namaz ko gaya wo imaan ka jhanda le kar gaya aur jo subah sawere bazar ki taraf gaya to wo shaitan ka jhanda lekar gaya. *(ibne maaja)*

4) Hazrate Abdullah ibne Amr ibne Aas radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem sallallaho alaihi wasallam ne ek roz namaz ka charcha kiya to farmaya ki jo shakhs namaz ki pabandi karega to namaz us ke liye noor ka sabab hogi, imaan ke kaamil hone ki daleel hogi aur qiyamat ke din bakhshish ka zariya banegi aur jo namaz ki pabandi nahi karega us ke liye na to noor ka sabab hogi na imaan ke kaamil hone ki daleel hogi aur na bakhshish ka zariya aur wo qiyamat ke din qaroon, firaun, hamaan aur ubay ibne khalaf ke sath hoga. *(mishkat)*

5) Hazrate Ali karramallahu ta'ala wajhuh ne kaha ki Huzoor alaihissalatu wassalam ne mujh se farmaya ki aey Ali! Teen kaamon mein der na karna:
Namaz ada karne mein jab waqt ho jaye,
Janaza mein jab ki wo tayyar ho jaye,
Bewa ke nikah mein jab ki us ka munasib rishta mil jaye. *(tirmizi)*

6) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki ye munafiq ki namaz hai ki baithe huye sooraj ka intezar karta hai yahan tak ke jab sooraj peela pad jata hai aur shaitan ki donon seengon ke beech mein aa jata hai to khada hokar chaar chonch maar leta hai "Nahi zikr karta us (tang waqt) mein Allah ta'ala ka magar bahut thoda". *(muslim)*

7) Hazrate Amr ibne Shoaib radiallaho ta'ala anhuma apne dada se riwayat karte hain unhone kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jab tumhare bachche 7 saal ke ho jayein to un ko namaz padhne ka hukm do aur jab 10 saal ke ho jayein to un ko maar kar namaz padhao aur un ke sone ki jagahein alag karo. *(Abu dawood)*

Kuch zaruri mas'ale

1) aahista Qur'an padhne mein itna zaruri hai ki khud sune agar is qadr aahista padha ki khud na suna to namaz na hui. *(bahare shariat jild 3 page 266)*

Isi tarah fatawa aalamgeeri jild 1 page 65 mein bhi hai.

2) sajda mein paanv ki ek ungli ka pet zameen se lagna shart hai aur har paanv ki teen teen ungliyon ka pet lagna wajib, to agar kisi ne is tarah sajda kiya ki donon paanv zameen se uthe rahe to namaz na hui.
(bahare shariat jild 3 page 279, fatawa razwiya jild 1 page 556)

3) bahut si auratein apni bewakoofi se farz wajib sab namazein baghair kisi wajah ke baith kar padhti hain un ki namaz nahi hoti isliye ki mardon ki tarah auraton par bhi khade ho kar namaz padhna farz hai agar kisi beemari ya budhape ki wajah se kamzor ho gai hain lekin khidmat karne waali ya laathi ya deewar par tek laga kar khadi ho sakti hain to farz hain ki khadi ho kar padhein yahan tak ki agar kuch der hi ke liye khadi ho sakti hain itna hi ki khadi hokar Allahu akbar kah lein to farz hai ki khadi hokar itna kah lein phir baith jaye.
(bahare shariat jild 3 page 366, fatawa razwiya jild 3 page 52)

Aaj kal aam taur par mard bhi zara si takleef mein baith kar namaz padhna shuru kar dete hain halanki der tak khade hokar idher udher ki baatein kar liya karte hain un ki namaz nahi hoti isliye ki khade hone ke baare mein aurat mard ka hukm ek hai.

4) aurat ne itna barik dupatta odh kar namaz padhi ki jis se baal ka kaala pan chamakta hai to namaz na hogi jab tak ki us par koi aisi cheez na odhe ki jis se baal ka rang chhup jaye.
(bahare shariat jild 3 page 251, fatawa aalamgeeri jild 1 page 54)

Taraweeh ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs sachche dil se aur saheeh aqeeda ke sath ramzan mein qiyaam kare yani taraweeh padhe to us ke agle gunah bakhsh diye jate hain. *(muslim)*

2) Hazrate Saaib ibne yazeed radiallaho ta'ala anhu ne farmaya ki hum sahaba e kiraam Hazrat Umar farooqe aazam radiallaho ta'ala anhu ke zamana mein 20 rak'at taraweeh aur witr padhte the. *(baihaqi)*
Is hadees ke baare mein mirqaat sharah mishkat jild 2 page 175 mein hai ki imaam nawawi ne khulasa mein farmaya ki is riwayat ki asnaad saheeh hain.

3) Hazrate Azeez ibne Rumaan radiallaho ta'ala anhu ne farmaya ki Hazrate Umar radiallaho ta'ala anhu ke zamane mein log 23 rak'at padhte the yani 20 rak'at taraweeh aur 3 rak'at witr. *(imaam e maalik)*

20 rak'at par sahaba ka ittifaq hai

Malikul Ulama Hazrat Allama Alauddin Abu bakr ibne Mas'ood kasaani rahmatullahi ta'ala alaihi likhte hain ki Hazrat Umar farooqe aazam radiallaho ta'ala anhu ne ramzan ke mahina mein sahaba ko Hazrat Ubai ibne ka'ab radiallaho ta'ala anhu par jama farmaya to wo rozana sahaba ko 20 rak'at padhate the aur un mein se kisi ne mukhalafat nahi ki to 20 rak'at par sahaba ka ittifaq ho gaya. *(badae ussanaye jild 1 page 288)*

Aur umdatul qari sharah bukhari jild 5 page 355 mein hai Allama Ibne Abdul Bar ne farmaya ki 20 rak'at taraweeh jamhoor ulama ka qaul hai koofa ke aalim Imaam Shafai aur zyadatar bade bade aalim yahi farmate hain aur yahi saheeh hai. Ubai ibne ka'ab se manqool hai ki is mein sahaba ka ikhtilaf nahi aur Allama Ibne Hajar ne farmaya ki sahaba ka is baat par ittifaq hai ki taraweeh 20 rak'at hai aur maraqil falaah sharah nurool izaah mein hai ki taraweeh 20 rak'at hai isliye ki us par sahaba ka ittifaq hai aur Maulana Abdul Hayi sahab firangi mahali umadturri'aaya hashiya sharah wiqaya jild 1 page 175 mein likhte hain ki Hazrate Umar, Hazrate Usman aur Hazrate Ali radiallaho ta'ala anhum ke zamane mein aur unke baad bhi sahaba ka 20 rak'at taraweeh par ihtimam sabit hai. Is mazmoon ki hadees ko Imame Malik, Ibne Sa'ad aur Imaame baihaqi waghairahum ne takhreej ki hai aur Mulla Ali Qaari rahmatullahi ta'ala alaihi likhte

hain ki sahaba ka is baat par ittifaq hai ki taraweeh 20 rak'at hai. *(mirqaat jild 2 page 175)*

20 rak'at jamhoor ka qaul hai aur isi par amal hai

Imaame Tirmizi rahmatullahi ta'ala alaihi farmate hain ki bahut se aalimo ka isi par amal hai jo Hazrat Maula Ali, Hazrat Farooqe aazam aur doosre sahaba radiallaho ta'ala anhum se 20 rak'at taraweeh manqool hain aur Sufiyan Sauri, Ibne Mubarak aur Imaame Shafai rahmatullahi ta'ala alaihim bhi yahi farmate hain ki taraweeh 20 rak'at hai aur Imame Shafai rahmatullahi ta'ala alaihi ne farmaya ki hum ne apne shahar makka shareef mein logon ko 20 rak'at taraweeh padhte huye paya hai.
(tirmizi page 99)

Aur Mulla Ali Qaari rahmatullahi ta'ala alaihi sharah nuqaya mein likhte hain ki 20 rak'at taraweeh par musalmano ka ittifaq hai isliye ki Imaam Baihaqi ne saheeh isnaad se riwayat ki hai ki Hazrat Umar farooqe aazam, Hazrat Usman Ghani aur Hazrat Maula Ali radiallaho ta'ala anhum ke zamanon mein sahaba aur taabi'en 20 rak'at taraweeh padha karte the aur tahtaawi ala maraqil falaah page 224 mein hai ki Hazrat Abu bakr siddiq radiallaho ta'ala anhu ke ilawa khulfa e rashideen rizwanullahi ta'ala alaihim ajmaen ki humeshgi se 20 rak'at taraweeh sabit hai aur Allama Ibne Aabideen Shaami rahmatullahi ta'ala alaihi likhte hain ki taraweeh

20 rak'at hai yahi jamhoor ulama ka qaul hai aur purab (east) wa pachchhim (west) saari duniya ke musalmanon ka isi par amal hai. *(shaami jild 1 misri page 195)*

Aur Shaykh Zainuddin ibne Nujaim rahmatullahi ta'ala alaihi likhte hain ki 20 rak'at taraweeh jamhoor aalimon ka qaul hai isliye ki muatta imaam Maalik Hazrat yazeed ibne rumaan radiallaho ta'ala anhu se riwayat hai unhone farmaya ki Hazrat Umar Faruqe Aazam radiallaho ta'ala anhu ke zamana mein sahaba 23 rak'at padhte the (yani 20 rak'at taraweeh aur teen rak'at witr) aur isi par saari duniya ke musalmano ka amal hai.

Baharurraeq jild 2 page 66 aur inaaya sharah hidaya mein hai ki Hazrate Umar radiallaho ta'ala anhu ke shuru zamana e khilafat tak sahaba taraweeh alag alag padhte the uske baad Hazrat Umar radiallaho ta'ala anhu ne farmaya ki mein ek imaam par sahaba kiraam ko jama karna behtar samajhta hoon phir unhone Hazrat Ubai ibne ka'ab radiallaho ta'ala anhu par sahaba ko jama farmaya. Hazrat Ubai ne logon ko 5 taraweeha 20 rak'at padhai aur kifaya mein hai ki taraweeh kul 20 rak'at hai aur ye humara maslak hai aur yahi maslak Imam Shafai rahmatullahi ta'ala alaihi ka bhi hai. Aur badae ussanaye jild 1 page 288 mein hai ki taraweeh ki tadad 20 rak'at hai 5 taraweeha 10 salam ke sath, har 2 salam ek taraweeha hai aur yahi aam aalimo ka qaul hai aur Imam

Ghazali rahmatullahi ta'ala alaihi likhte hain ki taraweeh 20 rak'at hai. *(ihya ul uloom jild 1 page 201)*

Aur sharah wiqaya jild 1 page 175 mein hai ki taraweeh 20-20 rak'at masnoon hai aur fatawa aalamgeeri jild 1 page 108 mein hai ki taraweeh 5 taraweeha hai, har taraweeha 4 rak'at ka 2 salam ke sath, aisa hi sirajiya mein hai aur Hazrat Shah Waliullah sahab muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki taraweeh ki tadad 20 rak'at hai. *(hujjatullahilbaAligah jild 2 page 18)*

20 rak'at taraweeh ki hikmat

20 rak'at taraweeh ki hikmat ye hai ki raat aur din mein kul 20 rak'at farz wa wajib hain, 17 rak'at farz aur 3 rak'at witr aur ramzan mein 20 rak'at taraweeh muqarrar ki gai taaki farz wa wajib ke darje aur badh jayein aur wo achchi tarah mukammal ho jayein jaisa ki baharurraeq jild 2 page 67 par hai. Allama Halabi rahmatullahi ta'ala alaihi ne farmaya ki taraweeh ke 20 rak'at hone mein hikmat ye hai ki wajib aur farz jo din raat mein kul 20 rak'at hain unhi ko mukammal karne ke liye sunnatein hain to taraweeh bhi 20 rak'at hui taaki mukammal karne waali taraweeh aur jin ko mukammal karne hai yani farz wa wajib donon barabar ho jayein. Aur maraqil falaah ke qaul وَهِيَ عِشْرُونَ رَكْعَةً ki sharah mein Allama Tahtawi rahmatullahi ta'ala alaihi likhte hain ki 20 rak'at taraweeh muqarrar karne mein hikmat ye hai ki mukammal karne

waali sunnaton ki rak'aat aur jin ki mukammal hoti hain yani farz wa wajib ki rak'aton ki tadad barabar ho jayein. Aur durre mukhtar maye shaami jild 1 page 495 mein hai ki taraweeh 20 rak'at hai aur 20 rak'at taraweeh mein hikmat ye hai ki mukammil mukammal ke barabar ho aur durre mukhtar ki isi ibarat ke neeche shaami mein nahar se manqool hai 'wazeh ho ki farz agarche pehle se bhi mukammal hai lekin ramzan ke mahina mein us ke kamaal ki zyadti ke sabab ye mukammal karne waali yani 20 rak'at taraweeh badha di gai to wo khoob kaamil ho gayi'.

Imaam ke peechhe Qur'an padhne ka bayan

1) Hazrat Ata ibne Yasaar radiallaho ta'ala anhu se riwayat hai ki unhone Hazrat Zaid ibne Saabit radiallaho ta'ala anhu se imaam ke peechhe Qur'an padhne ke baare mein puchha to unhone farmaya ki imaam ke peechhe kisi bhi namaz mein Qur'an padhna jaaiz nahi chahe imaam aahista Qur'an padhta ho ya unchi aawaz se.
(muslim jild 1 page 215)

2) Hazrat Abu Moosa ash'ari radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab tum namaz padho to apni safein (line) seedhi karo phir tum mein koi imamat kare to jab wo takbeer kahe tum bhi takbeer kaho aur jab wo Qur'an padhe tum chup raho. *(muslim)*

3) Hazrat Jabir ibne Abdullah radiallaho ta'ala anhu ne kaha ki rasoole kareem sallallaho alaihi wasallam ne farmaya ki jo shakhs imaam ke peechhe namaz padhe to imaam ka Qur'an padhna muqtadi hi ka Qur'an padhna hai. *(muatta imaam Muhammad)*
Hazrat Muhammad Ibne Mania aur Imaam Ibnul Humaam ne farmaya ki ye isnaad muslim aur bukhari ki shart par saheeh hai.

4) Hazrat Ibne Umar radiallaho ta'ala anhuma ne farmaya ki jo shakhs imaam ke peechhe namaz padhe to imaam ka Qur'an padhna us ke liye kaafi hai.
(muatta imaam e Muhammad page 97)

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki imaam sirf isliye muqarrar kiya gaya hai ki us ki pairwi ki jaye to jab wo Qur'an padhe to tum chup raho.
(Tahtawi page 106)
Muslim shareef jild 1 page 175 mein hai ki Abu bakr ne Sulaiman se puchha ki Abu Huraira ki hadees kaisi hai to unhone farmaya ki saheeh hai yani ye hadees ki jab imaam Qur'an padhe to tum chup raho.

Kuch zaruri mas'ale

Hidaya ke musannif (writer) ne imaam ke peechhe Qur'an na padhne par sahaba ka ittifaq naql kiya hai jaisa

ki hidaya jild 1 page 82 mein hai ki muqtadi imaam ke peechhe Qur'an na padhe aur isi par sahaba ka ittifaq hai aur inaaya mein hai ki hidaya ke qaul "Sahaba ka ittifaq hai" ka matlab ye hai ki zyada sahaba ka ittifaq hai isliye ki imaam ke peechhe Qur'an padhne se muqtadi ka roka jana bade bade 80 sahaba se marwi hai aur Imaame Shaybi rahmatullahi ta'ala alaihi ne farmaya ki maine junge badr mein shareek hone wale 70 sahaba se mulaqat ki wo sab ke sab imaam ke peechhe Qur'an padhne se muqtadi ko rokte the aur kuch logon ne kaha ki ittifaqe sahaba ka matlab mujtahideene sahaba aur bade bade sahaba ka ittifaq hai aur beshak Hazrat Abdullah bayan karte hain ki mere baap Hazrat Zaid ibne Aslam radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem ke sahaba mein se 10 sahabi yani Hazrate Abu bakr, Hazrate Uman bin khattab, Hazrate Usman ibne affan, Hazrate Ali ibne Abu talib, Hazrate Abdurrahman ibne aauf, Hazrate Sa'ad ibne waqas, Hazrate Abdullah ibne mas'ood, Hazrate Zaid ibne saabit, Hazrate Abdullah Ibne Umar aur Hazrate Abdullah Ibne Abbas radiallaho ta'ala anhum ajmaen ye sab ke sab imaam ke peechhe Qur'an padhne se sakhti ke sath rokte the aur kifaya mein hai ki bade bade 80 sahaba ke baare mein riwayat aai hai ki wo muqtadi ko Qur'an padhne se rokte the un mein Hazrate Aliye murtaza, Hazrate Abdullah Ibne Abbas, Hazrate Abdullah Ibne Umar aur Hazrate Abdullah ibne mas'ood bhi hain. Aur

durre mukhtar mein hai ki muqtadi soorah e fatiha ya kisi doosri soorat ko nahi padega agar usne padha to makrooh tahreemi hai.

Aameen aahista kahne ka bayan

Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab imaam aameen kahe to tum bhi aameen kaho isliye ki jis ki aameen malaeka ki aameen ke muwafiq hogi to us ke pichhle gunah maaf kar diye jayenge. *(bukhari, muslim)*

Aur ek riwayat mein ye alfaaz hain ki Huzoor sallallaho alaihi wasallam ne farmaya jab imaam soorah e fatiha ko poori kare to tum aameen kaho isliye ki jis ka aameen firishton ki aameen kahne ke mutabiq hoga to uske pehle ke gunah bakhsh diye jayenge, ye alfaaz bukhari ke hain aur muslim mein bhi isi ke misl hai. *(mishkat page 79)*

Is hadees shareef se do baatein khullam khulla maloom hui:

1) pahli baat ye ki muqtadi imaam ke peechhe soorah e fatiha na padhe isliye ki agar muqtadi ko soorah e fatiha padhne ka hukm hota to Huzoor sallallaho alaihi wasallam yoon farmate ki jab tum soorah e fatiha poori karo to aameen kaho maloom hua ki muqtadi sirf aameen kahega aur soorah e fatiha padhna imaam ka kaam hai.

2) doosri baat ye maloom hui ki aameen aahista kehna chahiye ki firishte bhi aahista aameen kehte hain isiliye hum log un ke aameen kahne ki aawaz nahi sunte hain lihaza unchi aawaz se aameen kehna firishton ke aameen kahne ki mukhalafat karna hai.
Kanzuddaeq aur baharurraeq jild 1 page 313 mein hai ki imaam aur muqtadi donon aahista aameen kahein aur durre mukhtar mein hai ki imaam aahista aameen kahe jaise ki muqtadi aur akele namaz padhne wale aahista aameen kehte hain.

Rafa e yadain

1) Hazrate Alqama ne kaha ki Hazrat Abdullah ibne mas'ood radiallaho ta'ala anhu ne farmaya ki main tumhare samne Huzoor sallallaho alaihi wasallam ki namaz na padhu pas aap ne namaz padhi aur sirf shuru namaz mein apne hathon ko uthaya, Imaam tirmizi ne farmaya ki ibne mas'ood radiallaho ta'ala anhu ki hadees hasan hai aur bahut se sahabi, aalim aur taabi'en aalim yahi farmate hain ki shuru namaz ke alawa rafa e yadain na kiya jaye. *(tirmizi jild 1 page 35)*

2) Hazrat bara'a ibne aazib radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem jab namaz shuru karne ke liye takbeer kehte to apne mubarak hath ko uthate yahan tak ki Huzoor sallallaho alaihi

wasallam ke anguthe kaanon ki lau ke qareeb ho jate phir Huzoor sallallaho alaihi wasallam aakhir namaz tak rafa e yadain na farmate. *(Tahtawi page 110)*

3) Hazrate Aswad radiallaho ta'ala anhu ne farmaya ki maine Faruqe Aazam Hazrat Umar radiallaho ta'ala anhu ko dekha ki pahli takbeer mein hath uthate the phir aakhir namaz tak aisa nahi karte the. *(Tahtawi page 110)*

4) Hazrat Mujahid radiallaho ta'ala anhu ne farmaya ki maine Hazrate Ibne Umar radiallaho ta'ala anhuma ke peechhe namaz padhi to wo sirf pahli takbeer mein hath uthate the. *(Tahtawi page 110)*

In hadeeson se khullam khulla maloom hua ki Huzoor sayyide aalam sallallaho alaihi wasallam, Hazrat Faruqe Aazam, Hazrate Abdullah ibne mas'ood, Hazrate Ibne Umar aur sahaba wa taabi'en ke doosre bade bade aalim sirf takbeere tahreema ke liye hath uthate the phir aakhir namaz tak aisa nahi karte the aur kuch riwayaton se jo ruku ke pehle aur baad mein hath ka uthana sabit hai to wo hukm pehle tha baad mein mansookh ho gaya jaisa ki aeni shareh e bukhari ne riwayat ki hai Hazrate Abdullah ibne zubair radiallaho ta'ala anhu ne ek shakhs ko ruku mein jaate huye aur ruku se uth'tey waqt hath uthate dekha to aap ne us se farmaya ki aisa na karo isliye ki ye

aisi cheez hai ki jis ko Huzoor alaihissalatu wassalam ne pehle kiya tha phir baad mein chhod diya.

Durood shareef ka bayan

1) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs mujh par ek baar durood bhejega khuda e ta'ala us par 10 martaba rahmat utarega aur us ke 10 gunahon ko maaf farmayega aur 10 darje buland farmayega. *(mishkat)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَآلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَارَسُولَ اللهِ

2) Hazrate ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki qiyamat ke din logon mein sab se zyada mere qareeb wo shakhs hoga jisne sab mein zyada mujh par durood bheja hai. *(tirmizi)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَآلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَارَسُولَ اللهِ

3) Hazrate Ubai bin Kaab radiallaho ta'ala anhu ne farmaya ki maine puchha ya rasoolallah mein aap par zyada durood padhna chahata hoon ab us ke liye apne wazifon ke waqton mein se kitna waqt muqarrar karu? Farmaya jitna tum chaho kaha chauthai (1/4)? Farmaya jitna tum chaho aur agar zyada kar lo to tumhare liye aur behtar hai maine kaha aadha? Farmaya jitna tum chaho

aur agar us se bhi zyada kar lo to tumhare liye behtar hai maine kaha do tihai? Farmaya jitna tum chaho agar zyada kar lo to tumhare liye aur behtar hai maine kaha to phir saara waqt durood hi ke liye muqarrar kar loo? Farmaya aisa ho to wo tumhare saare kaamon ke liye kaafi hoga aur tumhara gunah maaf kar diya jayega. *(tirmizi)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَ آلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki wo shakhs be izzat ho jis ke samne mera charcha kiya jaye aur wo mujh par durood na padhe. *(tirmizi)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَ آلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

5) Hazrate Ali karramallahu ta'ala wajhuh ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki asal mein kanjoos wo shakhs hai jis ke samne mera zikr ho aur wo mujh par durood na padhe. *(tirmizi)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَ آلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

6) Hazrate Umar ibnul khattab radiallaho ta'ala anhu ne farmaya ki dua aasman wa zameen ke darmiyan ruki rahti hai us mein se kuch upar nahi chadhta jab tak ki too apne nabi par durood na bheje. *(tirmizi)*

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَ آلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

Kuch zaruri mas'ale

1) bahut se log aaj kal durood shareef ke badle tarah tarah ke ishare likhte hain ye najaaiz wa haraam hain aur agar ma'azallah shaan ghatane ka irada ho to kufr hai. Isi tarah sahaba aur waaliyon ke naamon ke sath radiallaho ta'ala anhu ki jagah 'rd' likhna makrooh aur mahroomi ka sabab hai. *(fatawa africa, bahare shariat)*

2) jin ke naam Muhammad, Ahmad, Ali, Hasan, Husain waghaira hote hain kuch log un naamon par swad wa aen (صع) ka nishan (mark) banate hain ye bhi mana hai isliye ki us jagah to ye shakhs murad hai us par durood ka ishara kya maana?

Durood gunje aashiqa

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَآلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

Jo shakhs Huzoor aqdas sallallaho alaihi wasallam se sachchi muhabbat rakhe saari duniya se zyada Huzoor ki badai dil mein jamaye, Huzoor ki shaan ghatane walo se nafrat kare aur un se door rahe wo agar is durood shareef ko baad namaz e jumu'ah madeena shareef ki taraf munh kar ke hath baandhe huye khade hokar 100 baar padhe to us ke liye anginat (unlimited) fayde hain jin mein se kuch yahan likhe jate hain-

1) is durood shareef ke padhne wale par khuda e ta'ala 3000 rahmatein utarega.

2) us par 2000 apna salam bhejega.

3) 5000 nekiyan uske kaamon ke register mein likhega.
4) us ke maal mein taraqqi dega.
5) uske ladkon aur ladkon ke ladkon mein barkat rakhega.
6) dushmanon par qaabu dega.
7) kisi din khwab mein sarkare aqdas sallallaho alaihi wasallam ki ziyarat hogi.
8) imaan par marega.
9) qiyamat mein Huzoor sallallaho alaihi wasallam ki shafa'at wajib hogi.
10) Allah ta'ala us se aisa khush hoga ki kabhi nakhush na hoga.

Jama'at ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jama'at ke sath namaz padhne ka sawab akela padhne ke muqable mein 27 darja zyada hai. *(bukhari, muslim)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wattasleem ne farmaya ki munafiqon par fajr aur isha ki namazon se zyada koi namaz bhaari nahi agar log jante ki in donon namazon mein kya sawab hai to ghasit'tey huye chal kar un mein shareek hote. *(bukhari, muslim)*

3) Hazrate Usman radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jis ne isha ki namaz jama'at se padhi to aisa hai jaise ki wo aadhi raat tak ibadat mein khada raha aur jisne fajr ki namaz jama'at se padhi to aisa hai jaise ki usne saari raat namaz padhi. *(muslim)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki qasam hai us zaat ki jis ke qabza mein meri jaan hai ki mera ji (dil) chahata hai ki mein lakdiyan ikattha karne ka hukm du jab lakdiyan ikattha ho jayein to namaz ka hukm du ki us ki azaan di jaye phir kisi ko hukm du ki wo logon ko namaz padhaye phir mein un logon ki taraf jao jo namaz mein hazir nahi hote yahan tak ki unke gharon ko jala du. *(bukhari, muslim)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ne farmaya ki agar gharon mein auratein aur bachche na hote to mein isha ki namaz qaayam karta aur apne jawanon ko hukm deta ki jo kuch be namaziyon ke gharon mein hai aag se jala dein. *(ahmad)*

6) Hazrate Abu Darda radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jis aabadi ya jungle mein teen aadmi ho aur unmein namaz

jama'at se na padhi jaye to shaitan un par qaabu pa leta hai lihaza jama'at ko lazim jano. *(ahmad, Abu dawood)*

Kuch zaruri mas'ale

Jo shakhs ke pagal na ho aur baligh ho aur jama'at se namaz padhne ki qudrat rakhta ho to us par jama'at wajib hai ek baar bhi chhod ne wala gunahgar saza ke layeq hai aur kai baar chhode to faasiq hai us ki gawahi nahi maani jayegi aur us ko sakht saza di jayegi agar padosi chup rahe yani jama'at mein shareek hone ki taqeed nahi ki to wo bhi gunahgar honge. *(bahare shariat jild 3 page 337)*
Aur ash'atullamaat jild 1 page 458 mein hai ki Shaykh Ibne Humaam rahmatullahi ta'ala alaihi ne naql farmaya ki humare zyada buzurgon ka mazhab ye hai ki jama'at wajib hai aur us ka naam sunnat is wajah se hai ki us ka wajib hona sunnat se sabit hai.

Masjid ka bayan

1) Hazrate Usman radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo shakhs khuda e ta'ala ki khushi ke liye masjid banayega to khuda e ta'ala us ke liye jannat mein ghar banayega.
(bukhari, muslim)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki khuda e ta'ala ke nazdeek saari aabadiyon mein sab se pyari jagahein uski masjidein hain aur sab se buri jagahein bazar hain. *(muslim)*

3) Hazrate Usman ibne maz'oon radiallaho ta'ala anhu ne kaha ki maine Huzoor sallallaho alaihi wasallam se kaha ya rasoolallah! Mujhe duniya chhod ne ki ijazat dijiye, Huzoor ne farmaya ki meri ummat ke liye duniya ka chhodna yahi hai ki wo masjidon mein baith kar namaz ka intezar kare. *(mishkat)*

4) Hazrate Muawiya ibne Qurra radiallaho ta'ala anhuma apne baap se riwayat karte hain ki rasoole kareem alaihissalatu wassalam ne in 2 sabziyon ke khane se mana farmaya yani pyaaz (onion) aur lahsoon (garlic) se aur farmaya ki inhein kha kar koi shakhs humari masjidon ke qareeb hargiz na aaye aur farmaya ki agar khana hi chahate ho to paka kar un ki mahak door kar liya karo. (Abu dawood)
Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi farmate hain ki har wo cheez ki jis ki mahak na pasand ho is hukm mein dakhil hai chahe wo khane waali cheezon mein se ho ya na ho.
(ash'atullamaat jild 1 page 328)

5) Hazrate Hasan basri radiallaho ta'ala anhu se batareeqe mursal riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ki ek zamana aisa aayega ki log masjidon ke andar duniya ki baatein karenge to us waqt tum un logon ke paas na baithna khuda e ta'ala ko un logon ki kuch parwah nahi. *(baihaqi)*

Hazrat Shaykh muhaqqiq rahmatullahi ta'ala alaihi likhte hain ki is hadees shareef ka matlab ye hai ki khuda e ta'ala un logon se nakhush hai.
(ash'atullamaat jild 1 page 339)

Kuch zaruri mas'ale

1) masjid mein kachcha lahsoon aur pyaaz khana ya kha kar jana jaaiz nahi jab tak ki mahak baaqi ho aur yahi hukm un cheez ka hai jis ki mahak napasand ho jaise bidi, cigarette pi kar ya mooli kha kar jana aur jiske munh mein badboo ki beemari ho ya koi badboodar dawa lagai ho to jab tak mahak door na ho un sab ko masjid mein aana mana hai. Isi tarah masjid mein aisi machis aur diya salai jalana ki jis ke ragad ne mein mahak udti ho mana hai. *(durre mukhtar, raddul muhtaar, bahare shariat)*

2) masjid mein mitti ka tel jalana haraam hai magar jab ki us ki mahak bilkul door kar di jaye.
(fatawa razwiya jild 3 page 598)

3) masjid ke qareeb koi makaan masjid se uncha ho to harj nahi isliye ki masjid un zahiri deewaron ka naam nahi balki us jagah ke muqabil saaton aasman tak sab masjid hai isi tarah durre mukhtar mein hai.

4) masjid mein jate waqt pehle dahina paanv andar rakhe aur ye dua padhe:
"Allahummaftahli abwaba rahmatika"
Tarjuma : aey Allah! Tu apni rahmat ke darwaze mere liye khol de.

5) masjid se nikalte waqt pehle baaya paanv bahar rakhe aur ye dua padhe:
"Allahumma inni as'aluka min fazlika"
Tarjuma : aey Allah! Mein tujh se tera fazl mangta hoon.

Jumu'ah ka bayan

1) Hazrate Salman radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jo shakhs jumu'ah ke din nahaye aur jis qadr ho sake paaki wa safai kare aur tel lagaye ya khushboo male jo ghar mein mayassar aaye phir ghar se namaz ke liye nikle aur 2 aadmiyon ke darmiyan (apne baithne ya aage guzarne ke liye) jagah na banaye phir namaz padhe jo muqarrar kar di gai hai phir jab imaam khutba padhe to chupchap

baitha rahe to us ke wo sab gunah jo ek jumu'ah se doosre jumu'ah tak us ne kiye hain maaf kar diye jayenge. *(bukhari)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jumu'ah ke din firishte masjid ke darwaze par khade hokar masjid mein aane walo ki haziri likhte hain jo log pehle aate hain un ko pehle aur jo baad mein aate hain un ko baad mein aur jo shakhs jumu'ah ki namaz ko pehle gaya us ki misaal us shakhs ki tarah hai jis ne makka shareef mein qurbani ke liye unt bheja, phir jo doosre number par aaya us ki misaal us shakhs ki si hai jis ne gaay bheji, phir jo us ke baad aaye wo us shakhs ki tarah hai jis ne dumba bheja, phir jo us ke baad aaye wo us shakhs ki tarah hai jisne murgi bheji aur jo us ke baad aaye wo us shakhs ki tarah hai jisne anda bheja phir jab imaam khutba ke liye uth'ta hai to firishte apne kaagaz (register) lapet lete hain aur khutba sunne mein lag jate hain.
(bukhari, muslim)

3) Hazrate Samura ibne Jundab radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jis shakhs ne baghair kisi sabab ke jumu'ah ki namaz chhod di to use chahiye ki ek deenar (ashrafi) khairat kare agar itna na ho sake to aadha deenar.
(ahmad, Abu dawood)

4) Hazrate Samura ibne Jundab radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki hazir raho khutba ke waqt aur imaam se qareeb raho isliye ki aadmi jis qadr door rahega usi qadr jannat mein peechhe rahega agarche wo jannat mein dakhil zarur hoga.
(Abu dawood)

5) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jis shakhs ko masjid mein jumu'ah ke din ungh (neend) aaye to us ko chahiye ki wo apni jagah badal de. *(tirmizi)*

6) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki Huzoor sallallaho alaihi wasallam sakht sardi (jaade) ke mausam mein jumu'ah ki namaz sawere padte aur sakht garmi ke dinon mein der se padhte. *(bukhari shareef)*

Kuch zaruri mas'ale

1) khutba padhne wale ke samne jo azaan hoti hai muqtadiyon ko uska jawab hargiz na dena chahiye yahi ahwat (zyada ahtiyat) hai. *(fatawa razwiya)*

2) khutba mein Huzoor sallallaho alaihi wasallam ka naame paak sun kar angutha na chume ye hukm sirf khutba ke liye hai warna aam halat mein naame naami sun kar angutha chumna mustahab hai aur durood shareef dil mein padhe zuban na hilaye isliye ki zuban se

chup rahna farz hai. *(fatawa razwiya, durre mukhtar maye raddul muhtaar jild 1 page 575)*

3) arabi ke ilawa kisi zuban mein khutba padhna ya arabi ke sath doosri zuban ko bhi shamil kar lena makrooh aur sunnat e mutawarisa ke khilaaf hai.
(fatawa razwiya, bahare shariat)

4) dehaat mein jumu'ah jaaiz nahi. *(aammaye kutub)*
Lekin awaam agar padhte ho to unhein mana na kiya jaye. *(fatawa razwiya hissa 3)*

5) chunki dehaat mein jumu'ah jaaiz nahi isliye dehaat mein jumu'ah ki namaz padhne se us din ki namaze zuhar baaqi rahti hai lihaza dehaat mein jumu'ah padhne ke baad 4 rak'at zuhar padhna zaruri hai. *(kutub e aamma)*

Khutba ki azaan kahan di jaye?

Hazrate Saaib ibne yazeed radiallaho ta'ala anhu se marwi hai unhone farmaya ki jab Huzoor sallallaho alaihi wasallam jumu'ah ke din mimbar par baith'tey to Huzoor ke samne masjid ke darwaze par azaan hoti aur aisa hi Hazrate Abu bakr wa Umar radiallaho ta'ala anhuma ke zamana mein bhi hota tha. *(Abu dawood jild 1 page 162)*
Is hadees shareef se maloom hua ki khutba ki azaan masjid ke bahar sunnat hai. Huzoor sayyade aalam sallallaho alaihi wasallam aur Hazrate Abu bakr wa

Hazrate Umar radiallaho ta'ala anhuma ke zamana mein khutba ki azaan masjid ke bahar hi hua karti thi isiliye bade bade aalim masjid ke andar dene ko mana farmate hain.
Fatawa qazi khan jild 1 page 78 aur fatawa aalamgeeri jild 1 page 55 aur baharurraeq jild 1 page 268 mein hai ki masjid ke andar azaan dena mana hai aur fatahul qadir jild 1 page 215 mein hai ki bade bade aalimo ne farmaya ki masjid mein azaan na di jaye aur Tahtawi page 17 mein hai ki masjid mein azaan dena makrooh hai isi tarah qahastani mein nazm se hai. Lihaza ye jo rawaaj ho gaya hai ki azaan masjid ke andar di jati hai galat hai musalmano ko chahiye ki is galat rawaaj ko chhod kar hadees wa fiqh par amal karein.

Eid aur baqara eid ka bayan

1) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem jab hijrat farma kar madeena shareef gaye to Huzoor ko maloom hua ki yahan ke log saal mein 2 din khel kood karte hain khushi manate hain us par Huzoor ne logon se puchha ki ye do din kaise hain, logon ne kaha in dinon mein hum log muaalman hone se pehle khushiyan manate aur khel kood karte the. Huzoor alaihissalatu wassalam ne farmaya ki Allah ta'ala ne tumhare liye un do dinon ko un se

achche dinon mein badal diya hai un mein se ek din eid aur doosra baqara eid hai. *(Abu dawood)*

2) Hazrate Abul Huyaris radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wassalam ne Amr ibne hazm ko jab ki wo najraan mein the likha ki baqara eid ki namaz jald padho aur eid ki namaz der se padho aur logon ko wa'az sunao. *(mishkat)*

3) Hazrate Jabir ibne Samura radiallaho ta'ala anhu ne farmaya ki maine rasoole kareem alaihissalatu wattasleem ke sath eid wa baqara eid ki namaz baghair azaan wa iqamat ke padhi hai ek baar nahi balki kai baar. *(muslim)*

4) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki eidul fitr ke din jab tak Huzoor sallallaho alaihi wasallam chand khujoorein na kha lete eidgah ko na jate aur aap taak (3,5,7) khujoorein khate. *(bukhari)*

5) Hazrate buraida radiallaho ta'ala anhu ne farmaya ki eidul fitr ke din jab tak Huzoor alaihissalatu wassalam kuch kha na lete eidgah ko na jate aur baqara eid ke din us waqt tak kuch na khate jab tak ki namaz na padh lete. *(tirmizi, ibne maaja)*

6) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ki Huzoor sallallaho alaihi wasallam eid ke din ek raste se jate the doosre raste se aate the. *(bukhari)*

Kuch zaruri mas'ale

1) eid wa baqara eid ki namaz ke baad musafaha karna aur gale milna jaisa ki aam taur par musalmano mein rawaaj hai behtar hai isliye ki is mein khushi zahir karna hai. *(bahare shariat)*

2) auraton ke liye eid wa baqara eid ki namaz jaaiz nahi isliye ki eidgah mein mardon ke sath mel jol hoga aur isiliye ab auraton ko kisi namaz mein jama'at ki haziri jaaiz nahi din ki namaz ho ya raat ki, jumu'ah ho ya eid wa baqara eid ki, chahe wo jawan ho ya budhi aisa hi tanweerul absaar wa durre mukhtar mein hai aur agar sirf auratein jama'at karein to ye bhi na jaaiz hai isliye ki sirf auraton ki jama'at najaaiz wa makrooh tahreemi hai aisa hi fatawa aalamgeeri jild 1 page 80 aur durre mukhtar mein hai aur agar akele akele padhein to bhi namaz jaaiz na hogi isliye ki eid wa baqara eid ki namaz ke liye jama'at zaruri hai haan auratein us din apne apne gharon mein akele akele nafl namazein padhein to bahut sawab hai.

Beemari ka bayan

1) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ne farmaya ki musalman ko koi ranj, koi dukh, koi fikr, koi takleef, koi musibat aur koi gam nahi pahunchta yahan tak ki kaanta jo use chubhe magar Allah ta'ala un ke sabab us ke gunahon ko mita deta hai. *(bukhari, muslim)*

2) Hazrate Abdullah ibne mas'ood radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki nahi pahunchti musalman ko koi takleef marz ya uske siwa kuch aur lekin Allah ta'ala us ke chhote gunahon ko jhaad deta hai jaise darakht (ped) se patte jhadte hain. *(bukhari, muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wattasleem ke paas bukhar (fever) ka charcha kiya gaya to ek shakhs ne bukhar ko bura kaha Huzoor ne farmaya bukhar ko bura na kaho isliye ki wo momin ko gunahon se is tarah paak kar deta hai jaise aag lohe ki mail ko saaf kar deti hai. *(ibne maaja)*

4) Hazrate Muhammad ibne khalid sulmi apne baap se riwayat karte hain ki un ke dada ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki banda ke liye Allah

ke ilm mein jab koi martaba muqaddar hona hai aur wo apne amal se us martabe ko nahi pahunchta to khuda e ta'ala us ke badan ya maal ya aulad par musibat dalta hai phir us par sabr deta hai yahan tak ki use us martaba tak pahuncha deta hai jo us ke liye Allah ke ilm mein muqaddar ho chuka hai. *(Abu dawood)*

5) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab banda ke gunah zyada ho jate hain aur us ke amal mein koi aisi cheez nahi jo gunahon ka kaffara ban sake to Allah ta'ala us ko gam aur pareshani mein daal deta hai taaki uske gunahon ka kaffara ban jaye. *(mishkat)*

6) Hazrate Sa'ad radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem se puchha gaya ki kaun log sakht balao mein mubtila hote hain? Huzoor ne farmaya sab se pehle nabi phir un ke baad jo afzal hain phir un ke baad jo afzal hain yani darje ke lihaz se aadmi mein deen ke sath jaisa ta'alluq hota hai usi aetibar se bala mein mubtila kiya jata hai agar deen mein sakht hai to bala bhi us par sakht hogi aur agar deen mein kamzor hai to us par aasani ki jati hai yahi silsila humesha rahta hai yahan tak ki zameen par wo is tarah chalta hai ki us par koi gunah nahi rahta. *(tirmizi)*

7) Hazrate Jabir ibne ateek radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala ki raah mein qatl ke ilawa 7 shahadatein aur hain:
jo taaun mein mare shaheed hai.
jo doob kar mare shaheed hai.
jo zatul junb (nimoniya) mein mare shaheed hai.
jo pet ki beemari mein mare shaheed hai.
jo aag mein jal jaye shaheed hai.
jo imarat (building) ke neeche dab kar mar jaye shaheed hai.
jo aurat bachcha ki paidaish ke waqt mar jaye shaheed hai. *(Abu dawood)*
Beemari se zahir mein takleef pahunchti hai lekin haqeeqat mein wo bahut achchi cheez hai jis se musalman ko humesha aaram paane ke liye bahut badi daulat hath aati hai isliye ki ye zahiri beemari haqeeqat mein ruhani beemariyon ka ek bada jabardast ilaaj hai ba sharte ki aadmi momin ho aur badi se badi beemari mein sabr wa shukr se kaam le agar sabr na kare balki roye peete to beemari se koi fayda na pahunchega yani sawab se mahroom rahega. Kuch bewakoof beemari mein nihayat beja baatein bol uth'tey hain aur kuch khuda e ta'ala ki janib (taraf) zulm ki nisbat karke kufr tak pahunch jate hain ye un ki intihai badbakhti aur duniya wa aakhirat mein halaak hone ka sabab hai.
Al ayaazu billahi ta'ala

Beemar ko dekhne jana

1) Hazrate Ali karramallahu ta'ala wajhuh ne farmaya ki maine nabiyye kareem alaihissalatu wattasleem ko farmate huye suna ki jab koi musalman apne beemar bhai ko subah ke waqt dekhne jata hai to shaam tak 70,000 firishte us ke liye rahmat wa bakhshish ki dua karte hain aur jo shaam ke waqt jata hai us ke liye 70,000 firishte subah tak bakhshish ki dua karte hain aur uske liye jannat mein ek baag hai. *(tirmizi, Abu dawood)*

2) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoolullah sallallaho alaihi wasallam ne farmaya ki jisne achcha wuzu kiya aur sirf sawab hasil karne ki niyyat se apne beemar musalman bhai ko dekhne gaya to us ko 60 saal ki raah ke faasile (distance) par jahannam se door kar diya jata hai.

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs beemar ko dekhne jata hai to aasman mein ek pukarne wala pukarta hai ki too achcha hai aur tera chalna achcha hai aur jannat ki ek manzil ko too ne apna thikana bana liya.
(ibne maaja)

4) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs beemar ko dekhne jata hai to wo rahmat ki nadi (river) mein dubki lagata rahta hai jab tak ki baith nahi jata aur jab baith jata hai to rahmat ki nadi mein doob jata hai. *(ahmad, Maalik)*

5) Hazrate Abu Sayeed radiallaho ta'ala anhu ne kaha ke rasoole kareem alaihissalatu wattasleem ne farmaya ki jab tum beemar ko dekhne jao to maut ke baare mein us ka ranj wa gam door karo agarche us se us ki maut ka waqt nahi tal sakta lekin us ka dil khush ho jayega. *(tirmizi)*

6) Hazrate Sayeed ibne musayyab radiallaho ta'ala anhu se mursalan manqool hai ki Huzoor alaihissalatu wassalam ne farmaya ki beemar ko dekhne ka behtareen tareeqa ye hai ki haal chaal puchhne ke baad fauran uth jaaye. *(mishkat)*

7) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo musalman kisi beemar musalman ko dekhne jaye to 7 baar ye dua padhe-

اَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبِّ الْعَرْشِ الْكَرِيْمِ اَنْ يَّشْفِيْكَ

Tarjuma : Allah buzurg wa bartar se dua karta hoon jo arshe azeem ka Maalik hai tujhe achcha kar de.
Agar maut ka waqt nahi aa gaya hai to is dua se wo zarur achcha ho jayega.

Dawa ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki khuda e ta'ala ne koi aisi beemari nahi paida ki hai jis ke liye tandurust yani dawa na utari ho. *(bukhari shareef)*

2) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wattasleem ne farmaya ki har har beemari ki dawa hai jab beemari ko uski saheeh dawa pahuncha di jati hai to khuda e ta'ala ke hukm se beemar achcha ho jata hai. *(muslim shareef)*

3) Hazrate Abu darda radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala ne beemari paida ki hai dawa bhi aur har beemari ki dawa muqarrar farmai hai lihaza dawa karo lekin haraam cheez se dawa na karo. *(Abu dawood)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wattasleem ne najis (napak) dawa ke istemal se mana farmaya hai. *(Abu dawood, tirmizi)*
Note : angrezi dawayein zyada aisi maujood hain jin mein spirit aur sharab mili hoti hai aisi dawayein hargiz istemal na ki jayein.
(bahare shariat jild 16 page 127)

Dua aur Taweez

1) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki nabiyye kareem alaihissalatu wattasleem ne hukm farmaya hai ki hum buri nazar ke liye jhaad phoonk karayein. *(bukhari, muslim)*

2) Hazrate Umme Salama radiallaho ta'ala anha se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne un ke ghar mein ek ladki ko dekha jis ka chehra peela tha Huzoor sallallaho alaihi wasallam ne farmaya use jhaad phoonk karao buri nazar lagi hai. *(bukhari, muslim)*

3) Hazrate Aauf ibne Maalik ashjae radiallaho ta'ala anhu ne farmaya ki hum log zamana e jahiliyat mein jhaad phoonk karte the islam lane ke baad hum ne arz kiya ya rasoolallah! Un mantron ki babat (baare mein) aap kya farmate hain? Huzoor sallallaho alaihi wasallam ne farmaya apne mantra mujhe sunao un mantron mein koi harj nahi jab tak ki un mein shirk na ho. *(muslim)*

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki mantra mein jinn aur shaitanon ke naam na ho aur us mantra se kufr lazim na aata ho to uske padhne mein koi harj nahi aur isiliye agle zamane ke aalimo ne

farmaya hai ki jis mantra ka maana maloom na ho use nahi padh sakte lekin jo Huzoor alaihissalam se saheeh taur par manqool ho use padh sakte hain agarche us ka maana maloom na ho. *(ash'atullamaat jild 3 page 604)*

Maut ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki lazzaton ko khatm kar dene waali cheez (maut) ko zyada yaad karo. *(tirmizi)*

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki maut ko yaad karne ka matlab ye hai ki dil mein khuda e ta'ala ka dar (fear) ho aur usi ke hukm ke mutabiq amal ho aur tauba wa istighfar kare aur aakhirat ke nafa (fayda) ko duniya ke nafa par tarjeeh de warna baghair amal ke sirf maut ka charcha karna aur us ko yaad rakhna koi cheez nahi hai balki aisa karna dil ki sakhti ka sabab ho sakta hai jaise ki gaflat aur be amali ke sath khuda e ta'ala ko sirf zubani taur par yaad karna dil ke sakht hone ka sabab hai.
(ash'atullamaat jild 1 page 653)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki tum mein

koi maut ki aarzu na kare isliye ki wo ya to achcha kaam karne wala hoga to ho sakta hai ki us ke achche kaam badh jayein aur ya bura kaam karne wala hoga to ho sakta hai ki baad mein tauba karke khuda e ta'ala ki khushi hasil kar le. *(bukhari shareef)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki duniyawi nuqsan jaise beemari ya ghareebi waghaira ki wajah se maut ki tamanna karna makrooh hain isliye ki be sabri aur taqdeere ilaahi se malaal wa narazgi ki nishani hain lekin khuda e ta'ala ki muhabbat aur us ki mulaqat ke shauq mein maut ki tamanna karna aur is duniya ki tangi wa pareshani se chhutkara hasil karne aur mulke aakhirat aur jannat mein pahunchne ke liye maut ki tamanna karna imaan aur us ke kamaal ki nishani hai isi tarah deeni nuqsan ke dar se maut ki aarzu karna makrooh hai.
(ash'atullamaat jild 1 page 653)

3) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wattasleem ek jawan ke paas gaye jo marne ke qareeb tha Huzoor ne us se farmaya ki too apne aap ko kis haal mein paata hai? Usne kaha ya rasoolallah! Mein khuda e ta'ala ki rahmat ka ummeedwar hoon aur apne gunahon se darta hoon. Huzoor ne farmaya ye donon yani ummeed aur dar is waqt par jis banda ke dil mein honge khuda e ta'ala use

wo cheez dega jis ki wo ummeed rakhta hai aur us cheez se bachayega jis se wo darta hai. *(tirmizi)*

4) Hazrate Ma'akal ibne yasaar radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki apne marne walo ke qareeb soorah e yaseen shareef padho. *(Abu dawood)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki zahir matlab ye hai ki maut ke waqt soorah e yaseen padhi jaye aur isi par amal bhi hai aur ho sakta hai ki ye murad ho ki maut ke baad ghar mein padhi ya qabr ke sirhane. *(ash'atullamaat jild 1 page 662)*

5) Hazrate Abu Sayeed aur Hazrate Abu Huraira radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki apne marne walo ko kalima e tayyiba ki talqeen karo. *(muslim)*

Talqeen ki soorat ye hai ki maut ke waqt jo log maujood hain buland aawaz se kalima e tayyiba padhein lekin marne wale ko us ke padhne ka hukm na karein.

Mayyit ko nahlana aur kafan pahnana

1) Hazrate Umme Atiya radiallaho ta'ala anha kahti hain ki rasoole kareem alaihissalatu wattasleem humare paas aaye jab ki hum Huzoor ki sahabzadi Hazrate Zainab radiallaho ta'ala anha ko nahla rahe the to Huzoor ne farmaya ise nahlao 3 ya 5 ya 7 baar aur nahlane ka silsila dahini taraf se shuru karein aur pehle munh dhoyein. *(bukhari)*
Note : mayyit ko ghusl dene mein kulli na karaye aur na naak mein paani dala jaye. *(bahare shariat)*

2) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jab koi apne bhai ko kafan de to chahiye ki achcha kafan de. *(muslim)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki achche kafan ka matlab ye hai ki kafan poora ho aur saaf suthra wa safed ho aur us mein beja kharcha na ho naya kafan aur purana jo dhoya hua ho donon ka hukm ek hai lekin fuzool kharchi karne wale jo dikhawa aur badai zahir karne ke liye karte hain wo makrooh aur sakht haraam hai.
(ash'atullamaat jild 1 page 672)

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki tum log safed kapda pahna karo isliye ki wo achche qism ke kapde hain aur safed kapdon mein apne murdon ko kafnaya karo. *(Abu dawood, tirmizi)*

Kuch zaruri mas'ale

1) jahilon mein jo mashhoor hai ki shauhar aurat ke janaza ko na kandha de sakta hai, na qabr mein utaar sakta hai, na munh dekh sakta hai ye bilkul galat hai sirf nahlane aur uske nange badan ko hath lagane ki mumanat (mana) hai. *(bahare shariat jild 4 page 519)*

2) mayyit ke donon hath karwaton mein rakhein seena par na rakhein ki ye kafiron ka tareeqa hai.

3) kuch log mayyit ke donon hath naaf yani dhondi ke neeche is tarah rakhte hain ki jaise namaz mein ye bhi mana hai.

4) mayyit ki lungi sar se qadam tak honi chahiye yani lifafa se itni chhoti jo bandhne ke liye zyada thi isi tarah fatawa aalamgeeri jild 1 page 150, hidaya jild 1 page 137, raddul muhtaar jild 1 page 603 aur bahare shariat mein hai. Lihaza kuch log jo naaf se pindli tak rakhte hain ye saheeh nahi.

5) aurat ki odhni aadhi peeth se seena tak hona chahiye jis ka andaza (1.5 meter) hai aur chaudai ek kaan ki lau se doosre kaan ki lau tak hona chahiye aur jo log zindagi ki tarah odhni rakhte hain ye beja aur sunnat ke khilaaf hai.
(bahare shariat)

6) aurat ke liye seena band chhati se naaf tak ho aur behtar ye hai ki raan tak ho aisa hi fatawa aalamgeeri mein hai.

7) seena band lifafa ke upar hona chahiye aisa hi fatawa aalamgeeri aur fatahul qadir mein hai lihaza seena band ko sab kapdon se pehle lapet ne ka jo aam rawaaj hai wo galat hai.

Janaza ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki janaza ke le jane mein jaldi karo isliye ki agar wo nek aadmi ka janaza hai to use achche ghar ki taraf jald pahunchana chahiye aur agar bure ka janaza hai to bure ko apni gardanon se jald utaar dena chahiye.
(bukhari, muslim)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs imaan ke sabab aur sawab paane ki niyyat se kisi musalman ke janaza ke sath sath chale yahan tak ki us ki namaz padhe aur us ke dafn se chhutti paaye to wo do qiraat sawab lekar wapas hota hai jis mein se har qiraat ohad pahad ke barabar hai aur jo shakhs sirf janaza ki namaz padh kar wapas aa jaye aur dafn mein shamil na ho to wo ek qiraat ka sawab lekar wapas hota hai.
(bukhari, muslim)

3) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki kuch sahaba ek janaza ke qareeb se guzre to bhalai ke sath us ka charcha kiya us par Huzoor alaihissalatu wassalam ne farmaya ki wajib ho gai phir logon ka doosre janaza par guzar hua to burai ke sath us ka charcha kiya us par Huzoor ne farmaya wajib ho gai. Hazrat Faruqe Aazam radiallaho ta'ala anhu ne puchha ya rasoolallah kya cheez wajib ho gai? Farmaya jis mayyit ka tum logon ne bhalai ke sath charcha kiya us ke liye jannat wajib ho gai aur jis ki tum logon ne burai ki us ke liye jahannam wajib ho gai tum log zameen par khuda e ta'ala ke gawah ho.
(bukhari, muslim)

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki muttaqi parhezgar aur sachche logon ki aisi tareef

murad hai jis mein nafsani gharz shamil na ho isliye ki aisi hi tareef aadmi ke jannati hone ki pahchan hai warna agar kuch faasiq aur galat qism ke log kisi garz se kisi faasiq ki tareef karein ya kisi achche deendar aadmi ki tareef karein to us ki wajah se jannati ya jahannami hone ka yaqeen nahi kar sakte. *(ash'atullamaat jild 1 page 682)*

4) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki murdon ko bura bhala na kaho. *(bukhari)*

5) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wattasleem ne farmaya ki apne murdon ki achchaiyon ka charcha karo aur un ki buraiyon se bacho. *(Abu dawood, tirmizi)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki ye hukm un achche musalmano ke sath khaas hai jo khullam khulla bura kaam aur zulm nahi karte hain. *(ash'atullamaat jild 1)*

6) Hazrate Muhammad Ibne Sireen radiallaho ta'ala anhu se riwayat hai ki ek janaza Hazrat Imaame hasan ibne Ali wa Ibne Abbas radiallaho ta'ala anhum ke qareeb se guzra to Hazrat Imaame hasan khade ho gaye aur Hazrate Ibne Abbas nahi khade huye Hazrat Imaame

hasan ne Hazrat Ibne Abbas se kaha kya Huzoor alaihissalatu wassalam ek yahoodi ka janaza dekh kar khade nahi huye the? Hazrate Ibne Abbas ne kaha haan! Lekin is ke baad baithe rahte the aur khade na hote the. *(nasai)*

Ash'atullamaat mein hai 'to pehle hukm radd ho gaya aur ye radd hona sirf yahoodi janaza ke baare mein hai ya har ek ke liye khuda e ta'ala behtar janta hai lekin zahir ye hai ki sab ke liye hai.

Fatawa aalamgeeri jild 1 page 152 mein hai ki janaza ke liye na khada ho lekin usmein shamil hone ka irada ho to khada ho sakta hai.

Aur Tahtawi page 367 mein hai ki janaza dekh kar khada hona makrooh hai jaisa ki qahastani mein hai.

Mayyit ka dafn karna

1) Hazrate Urwa ibne Zubair radiallaho ta'ala anhu ne farmaya ki madeena shareef mein 2 aadmi qabr khoda karte the ek un mein se Hazrate Talha ansari radiallaho ta'ala anhu the jo lahad yani baghli khodte the aur doosre Hazrate Abu Ubaida bin Jarrah radiallaho ta'ala anhu the jo baghli nhi khodte the balki sandooqi qabr banate the Huzoor alaihissalatu wassalam ke intiqal par sahaba ne aapas mein tay kiya ki jo un donon mein se pehle aayega wo apna kaam karega to pehle wo sahabi aaye jo baghli

khoda karte the to unhone Huzoor alaihissalatu wassalam ke liye bagli qabr tayyar ki. *(mishkat)*

2) Hazrate Ali radiallaho ta'ala anhu ne farmaya ki rasoole kareem alaihissalatu wassalam ek aadmi ke janaza mein shareek huye to farmaya aey Ali! Murda ko qibla ki taraf mutavajjeh karo aur sab log بِاسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ Padho
Tarjuma : 'khuda e ta'ala ke naam se aur us ke pyare rasool sallallaho alaihi wasallam ki shariat ke mutabiq tujhe qabr mein utarta hoon'
Aur usko karwat par rakho munh ke bal ondha na karo aur na peeth ke baal cheet litao. *(badae ussanaye)*

Is hadees shareef se khullam khulla maloom hua ki mayyit ko dahini karwat par litaya jaye aur yahi saheeh hai jaisa ki bahare shariat jild 4 page 545 mein hai 'mayyit ko dahini karwat par litaye' aur fatawa aalamgeeri jild 1 page 155 aur durre mukhtar maye raddul muhtaar jild 1 page 626, baharurraeq jild 2 page 194, badae ussanaye jild 1 page 319 aur maraqil falaah mein hai ki 'mayyit ko qabr mein dahine pahloo par litana behtar hai' aur fatahul qadir jild 3 page 95 par hai ki 'Huzoor sallallaho alaihi wasallam izzat waali qabr shareef mein qibla rukh apni dahini karwat par hai' aur Tahtawi page 269 mein hai ki 'mayyit ko karwat par litane mein us ki peeth ki janib mitti waghaira ki tek laga di jaye taaki wo palat na jaye'.

3) Hazrate Sufyan tammaar radiallaho ta'ala anhu se riwayat hai ki unhone Huzoor alaihissalatu wassalam ki qabr shareef ko dekha jo unt ke kohaan ki tarah uthi hui thi. *(bukhari)*

4) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ki nabiyye kareem alaihissalatu wassalam ki qabr shareef par paani chhidka gaya aur paani chhidakne wale Bilal ibne rubaah the unhone mashk se paani chhidka aur sirhane se chhidakna shuru kiya aur paanv tak chhidka.
(baihaqi, mishkat)

Kuch zaruri mas'ale

1) mustahab ye hai ki sirhane ki taraf donon hath se teen baar mitti dalein. *(Tahtawi, bahare shariat)*

2) shajra ya ahad naama qabr mein rakhna jaaiz hai behtar ye hai ki mayyit ke munh ke samne qibla ki taraf taak khod kar us mein rakhein. *(bahare shariat)*

3) mayyit ke maatha (peshani) ya kafan par ahad naama likhna behtar hai aisa hi durre mukhtar maye raddul muhtaar jild 1 page 633 mein hai.

4) peshani par bismillah shareef ya seena par kalima e tayyiba bhi likhna jaaiz hai magar nahlane ke baad kafan

pahnane se pehle kalima ki ungli se likhein roshnai (ink) se na likhein. *(raddul muhtaar jild 1 page 634)*

5) dafn ke baad qabr ke sirhane azaan padhna jaaiz balki mustahasan hai. Is mas'ala ke baare mein aala Hazrat Imaam Ahmad raza bareilvy rahmatullahi ta'ala alaihi ka risala 'ijanul ajr fi azaanil qabr' padhiye.

6) aalimo, sayyadon aur buzurgon ki qabr par gumbad ya imarat (building) banana jaaiz hai isi tarah raddul muhtaar jild 1 page 627 aur Tahtawi page 370 mein hai.

7) auliyaullah ki badai zahir karne ke liye un ke mazaron par chadar dalna, phool rakhna aur un ke mazaron ke qareeb chirag jalana jaaiz hai.
(raddul muhtaar, aalamgeeri, hadiqa e nadiya)

Mayyit par rona

1) Hazrate Abdullah Ibne Umar radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki khabardar ho kar sun lo ki aankh ke aansoo aur dil ki takleef ke sabab khuda e ta'ala azaab nahi farmata (aur zuban ki taraf ishara karke farmaya) lekin iske sabab azaab ya raham farmata hai aur ghar walo ke rone ki wajah se mayyit par azaab hota hai jab ki us ne rone ki wasiyat ki ho ya wahan rone ka rawaaj ho aur us ne mana na kiya

ho ya ye matlab hai ki un ke rone se mayyit ko takleef hoti hai. *(bukhari, muslim)*

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo aansoo aankh se ho aur jo takleef se ho to wo Allah ta'ala ki taraf se hai aur us ki rahmat ka hissa hai aur takleef ka zahir karna jo hath aur zuban se ho wo shaitan ki taraf se hai. *(mishkat)*

3) Hazrate Abu moosa ash'ari radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya jab kisi momin banda ka beta mar jata hai to khuda e ta'ala firishton se farmata hai ki tum ne mere banda ke bete ki rooh nikaal li to wo kehte hai haan! Phir khuda e ta'ala farmata hai ki tum ne us ke dil ke mewa ko tod liya to wo kehte haan! Phir khuda e ta'ala farmata hai is musibat par mere banda ne kya kaha? To firishte kehte hain ki teri tareef ki aur ye kaha ki hum Allah ke liye hain aur usi ki taraf laut ne wale hain to khuda e ta'ala farmata hai ki mere us banda ke liye jannat mein ek ghar banao aur us ka naam baitul hamd rakho. *(ahmad, tirmizi)*

4) Hazrate Maaz ibne Jabal radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jin do musalman yani miyan beevi ke teen bachche mar jayein to khuda e ta'ala un donon ko apne fazl wa rahmat se

jannat mein le jayega sahaba ne poochha ya rasoolallah! Agar do bachche mar jayein to? Huzoor ne farmaya do ka bhi yahi sawab hai phir sahaba ne poochha ya rasoolallah! Aur agar ek mar jaye to Huzoor ne farmaya ek ka bhi yahi sawab hai phir farmaya qasam hai us zaat ki jis ke qabza mein meri jaan hai ki kachcha hamal jo gir jata hai apni maa'n ko aanwal (nau maulood bachche ki naaf jo jhilli ki tarah hoti hai) ke zariye jannat ki taraf kheenchega jab ki maa'n us takleef par sabr aur sawab ki chahane waali hui ho. *(mishkat)*

5) Hazrate Abdullah ibne Ja'afar radiallaho ta'ala anhuma ne farmaya ki jab Hazrate Ja'afar ke shaheed hone ki khabar aai to nabiyye kareem alaihissalatu wassalam ne farmaya ki Ja'afar ke ghar walo ke liye khana tayyar karo isliye ki un ko wo musibat pahunchi hai jo unhein khana pakane se rok rakhegi.
(tirmizi, Abu dawood)

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain ki is hadees shareef se sabit hua ki rishtedaron, padosiyon aur doston ko mayyit ke ghar paka hua khana lana mustahab hai.
(ash'atullamaat jild 1)

Kuch zaruri mas'ale

1) nauha yani mayyit ki achchaiyan khoob badha chadha kar bayan karke aawaz se rona jis ko bain kehte hain haraam hai. *(bahare shariat, jauhara)*

2) kapda phadna, munh nochna, baal kholna, sar par mitti dalna, raan par hath maarna aur seena kootna sab jahiliyat ke kaam hain najaaiz aur gunah hain.
(fatawa aalamgeeri jild 1 page 157)

3) aawaz se rona mana hai aur aawaz unchi na ho to wo mana nahi. *(bahare shariat)*

4) pursa (ta'aziyat) dena sunnat hai aur us ka waqt maut se teen din tak hai us ke baad makrooh hai aur agar koi maujood na tha ya janta na tha to baad mein harj nahi.
(bahare shariat)

5) pursa (ta'aziyat) dene mein ye kahe ki khuda e ta'ala mayyit ko bakhsh de aur us ko apni rahmat mein dhaanke (chhupa le) aur tum ko sabr ki taufeeq de aur musibat par sawab ata farmaye ya isi ke misla doosre jumle kahe.

6) mayyit ke ghar sirf pehle din khana bhejna sunnat hai us ke baad makrooh hai.
(bahare shariat ba hawala e aalamgeeri)

7) mayyit ke ghar wale teeja ke din ya us ke baad mayyit ko sawab pahunchane ke liye gareeobon aur miskeenon ko khana khilayein to behtar hai lekin shadi vivaah ki tarah doston aur aam musalmano ki dawat karein to najaaiz aur buri bid'at hai ki is qism ki dawat to khushi ke waqt hai na ki gam ke waqt. Aisa hi fatawa aalamgeeri jild 1 page 157, raddul muhtaar jild 1 page 629 aur fatahul qadir jild 2 page 102 mein hai.

8) teeja waghaira ka khana zyadatar mayyit ke chhode huye maal se kiya jata hai is mein ye lihaz zaruri hai ki warison mein nabaligh na ho warna sakht haraam hai lekin baligh agar apne hissa se kare to harj nahi.
(bahare shariat ba hawala e khaniya)

Shaheed ka bayan

1) Hazrate Miqdad ibne ma'adikarab radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala ke tae shaheed ke liye 6 baatein hain:
pahli hi martaba yani khoon ki pahli boond girte hi use bakhsha jayega aur us ka thikana jannat mein dikhaya jayega.
qabr ke azaab se mahfooz rakha jayega.
badi ghabrahat se aman mein rahega.

us ke sar par izzat ka aisa taaj rakha jayega ki jis ka yaqoot duniya aur duniya ki tamam cheezon se behtar hoga.
us ke nikah mein badi badi aankhon waali 72 hoorein di jayengi.
aur us ke qareebi logon mein se 70 aadmiyon ke liye us ki shafa'at qubool ki jayegi. *(tirmizi)*

2) Hazrate Abdullah ibne Amr ibne Aas radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ki khuda e ta'ala ki raah mein qatl kiya jana qarz ke ilawa har gunah ko mita deta hai.
(muslim shareef)

3) Hazrate Sahal ibne hunaif radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs khuda e ta'ala se sachche dil se shaheed hone ko chahe to Allah ta'ala use shaheed ka martaba de deta hai agarche wo apne bistar par mare.
(muslim shareef)

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs mar gaya aur jihad na kiya na jihad ka khayaal dil mein laya to us ki maut nifaaq ki ek qism par hui.
(muslim shareef)

5) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ki apni

jaan wa maal aur zubanon ke zariye deen ke dushmanon se jihad karo. *(Abu dawood, nasai)*

6) Hazrate Abu moosa radiallaho ta'ala anhu ne kaha ki ek shakhs ne Huzoor ke paas hazir hokar kaha ki koi maale ganeemat ke liye ladta hai, koi mashhoor hone aur naam paida karne ke liye ladta hai aur koi apni bahaduri dikhane ke liye ladta hai to un mein se haq ki raah mein ladne wala kaun hai? Huzoor sallallaho alaihi wasallam ne farmaya jo isliye ladta hai ki Allah ta'ala ke deen ka bol baala ho to wo mujahid fi sabeelillah hai. *(bukhari, muslim)*

Qabron ki ziyarat

1) Hazrate Burida radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki maine tum logon ko qabron ki ziyarat se mana kiya tha ab mein tumhein ijazat deta hoon ki un ki ziyarat karo. *(muslim)*

2) Hazrate ibne mas'ood radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ki maine tum logon ko qabron ki ziyarat se roka tha to ab mein tumhein ijazat deta hoon ki un ki ziyarat karo isliye ki qabron ki ziyarat karna duniya se nafrat paida karta hai aur aakhirat ki yaad dilata hai. *(ibne maaja)*

Kuch zaruri mas'ale

1) qabron ki ziyarat ka achcha tareeqa ye hai ki payenti (pair) ki taraf jakar mayyit ke munh ke samne khada ho aur ye kahe-

اَلسَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَفْوَ وَالْعَافِيَةَ

Phir 3 ya 5 ya 7 ya 11 baar durood shareef padhe us ke baad jis qadr ho sake Qur'an shareef ki sooratein aur aayatein tilawat kare jaise soorah yaseen, soorah mulk, charon qul, soorah fatiha, soorah baqara ki aakhiri aayatein waghaira phir aakhir mein durood shareef padh kar sawab bakhshe aur behtar ye hai ki sawab bakhsh ne mein sab momineen wa mominaat ko shamil kare ki har ek ko poora poora sawab milega aur kisi ke sawab mein koi kami na hogi. *(raddul muhtaar)*

2) auliyaullah ke mazaron ki ziyarat ke liye safar karna jaaiz hai. *(bahare shariat ba hawala e raddul muhtaar)*

3) auliyaullah ki ziyarat karna khuda e ta'ala se muhabbat ki daleel hai aur ziyarat karne walo ko kafir wa bid'ati kehna khuli hui gumrahi aur bad'aqeedgi hai aisa hi tafseer saawi jild 1 page 245 mein hai.

4) agar urs ke dinon mein najaaiz kaam paye jayein to un ki wajah se ziyarat na chhode isliye ki aisi baaton se nek

kaam chhoda nahi jata balki use bura jane aur band karne ki koshish kare aisa hi raddul muhtaar jild 1 page 631 mein hai.

5) auraton ko azeezon ki qabron par jana mana hai isliye ki wo roye dhoyegi.

6) auliyaullah ke mazaron par barkat ke liye hazir hone mein budhi auraton ke liye harj nahi aur jawanon ke liye najaaiz hai aisa hi raddul muhtaar jild 1 page 631 mein hai.
Aur Allama Tahtawi rahmatullahi ta'ala alaihi isi ke misl likhne ke baad farmate hain hasil ye hai ki auraton ke liye ijazat sirf us soorat mein hai jab ki ziyarat aise tareeqa par ho ki us mein koi fitna na ho. *(Tahtawi page 376)*
Aur Hazrat Sadrushshariya rahmatullahi ta'ala alaihi ne likha hai ki aslam ye hai ki auratein bilkul (yani jawan ho ya budhi) sab mana ki jayein.
(bahare shariat jild 4 page 549)

7) mazaron par hath pherna, unhein choomna, un ke samne jhukna aur zameen par chehra malna mana hai aisa hi ash'atullamaat jild 1 page 716 aur fatawa aalamgeeri jild 5 page 304 mein hai aur fatawa razwiya jild 4 page 8 mein hai 'mazaar ko bosa na dena chahiye'.

8) qabr ko sajda karna haraam hai aur ibadat ki niyyat se ho to kufr hai. Sharah fiqh e akbar page 230 mein hai ki 'Allah ke ilawa doosre ke liye sajda haraam hai' aur fatawa aalamgeeri jild 5 page 231 mein jawahirul akhlaati se hai ki faqih Abu ja'afar rahmatullahi ta'ala alaihi ne farmaya ki agar ibadat ki niyyat se badshah ko sajda kiya ya koi niyyat us waqt na thi to kafir ho gaya.

Sawab bakhshne ka bayan

1) Hazrate Sa'ad ibne Ubada radiallaho ta'ala anhu se riwayat hai ki unhone Huzoor alaihissalatu wassalam se kaha ki umme sa'ad yani meri maa'n ka intiqal ho gaya hai un ke liye kaunsa sadqa afzal hai? Sarkare aqdas sallallaho alaihi wasallam ne farmaya paani behtareen sadqa hai to Huzoor ke kahne ke mutabiq Hazrate sa'ad radiallaho ta'ala anhu ne kunwa khudwaya aur use apni maa'n ki taraf nisbat karte huye kaha ye kunwa sa'ad ki maa'n ke liye hai yani is ka sawab un ki rooh ko mile.
(Abu dawood, mishkat page 199)

2) Hazrate Aaisha radiallaho ta'ala anha se riwayat hai ki ek shakhs aaye aur unhone kaha ya rasoolallah! Meri maa'n achanak mar gai aur wo kisi baat ki wasiyat na kar saki mera khayaal hai ki maut ke waqt agar use kuch kahne sunne ka mauqa milta to wo khairat zarur karti to agar mein uski taraf se khairat karu to kya us ki rooh ko

sawab pahunchega? Sarkare aqdas sallallaho alaihi wasallam ne farmaya ki haan pahunchega. *(muslim shareef jild 1 page 324)*
Allama Nawawi rahmatullahi ta'ala alaihi likhte hain ki is hadees shareef se sabit hua ki agar mayyit ki taraf se khairat kiya jaye to mayyit ko us ka fayda aur sawab pahunchta hai isi par aalimo ka ittifaq hai.
(nauwi sharah muslim jild 1 page 324)

Upar ki hadeeson se ye baatein khullam khulla maloom hui-
mayyit ko sawab bakhsh ne ke liye paani behtareen khairat hai ki kunwa waghaira khudwa kar us ka sawab mayyit ko bakhsh diya jaye.
mayyit ko kisi nek kaam ka sawab bakhshna behtar hai.
sawab bakhsh ne ke shabd (word) zuban se kehna sahabi ki sunnat hai.
khana ya mithai waghaira ko samne rakh kar sawab bakhshna jaaiz hai isliye ki Hazrate sa'ad radiallaho ta'ala anhu ne qareeb ke ishara ka shabd (word) bolte huye farmaya هٰذِهٖ لِاُمِّ سَعْدٍ "Ye kunwa sa'ad ki maa'n ke liye hai" yani aey Allah ta'ala is kunyein ke paani ka sawab meri maa'n ko de, is se maloom hua ki kunwa un ke samne tha.
ghareeb wa miskeen ko khana waghaira dene se pehle bhi sawab bakhshna jaaiz hai jaisa ki Huzoor ke sahabi ne kiya ki kunwa tayyar hone ke sath unhone sawab bakhsh

diya halanki logon ke paani istemal karne ke baad sawab milega. Isi tarah agarche ghareeb wa miskeen ko khana dene par sawab milega lekin us sawab ko pehle hi bakhsh dena bhi jaaiz hai.
kisi cheez par mayyit ka naam aane se wo cheez haraam na hogi jaise Ghaus paak ka bakra aur gazi miyan ka murga waghaira isliye ki ek bade martaba ke sahabi ne us kunyein ko apni marhooma maa'n ke naam se mansoob kiya tha jo aaj tak beere (kunwa) ummi sa'ad hi ke naam se mashhoor hai.

Zakaat ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs maal hasil kare to us par us waqt tak zakaat nahi jab tak ki us par ek saal na guzar jaye. *(tirmizi)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs sone ya chaandi ke shara'i nisab ka Maalik ho aur wo us ka haq yani zakaat na ada kare to qiyamat ke din us ke liye us sone (gold) aur chaandi (silver) ki silein banai jayengi aur unhein aag mein tapaya jayega phir un silon se un ki karwat, maatha aur peeth ko daaga jayega aur jab wo thandi ho jayegi to phir jahannam ki aag mein garma

kar daaga jayega aur humesha isi tarah hota rahega. *(muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jis shakhs ko khuda e ta'ala ne maal diya to us ne us ki zakaat nahi ada ki to us ke maal ko qiyamat ke din ganje saanp ki shakl mein badal diya jayega jis ke sar par 2 chittiyan hongi wo saanp un ke gale mein haar bana kar daal diya jayega phir wo saanp uski bachhein pakdega aur kahega ki mein tera maal hoon, mein tera khazana hoon us ke baad Huzoor ne para 4 ruku 9 ki aayat padhi jis ka matlab ye hai ki-
"Aur jo log kanjoosi karte hai us cheez mein jise khuda e ta'ala ne unhein apni meharbani (fazl) se diya to hargiz use apne liye achcha na samjhein balki wo un ke liye bura hai jald hi wo maal ki jis mein kanjoosi kiya tha qiyamat ke din un ke gale ka haar hoga". *(bukhari shareef)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki tumhara khazana qiyamat ke din ek ganja saanp banega us ka Maalik usse bhagega aur wo saanp us ko khojta phirega yahan tak ki us ko pa lega aur uski ungliyon ko chabayega. *(ahmad)*

5) Hazrate amr ibne shoaib radiallaho ta'ala anhuma apne waalid se aur wo apne dada se riwayat karte hain ki 2 auratein Huzoor alaihissalatu wassalam ke paas hazir hui aur un ke hathon mein sone (gold) ke 2 kangan the aap ne un se puchha kya tum in ki zakaat deti ho? Unhone kaha nahi aap ne farmaya kya tum is baat ko pasand karti ho ki khuda e ta'ala tum ko aag ke 2 kangan pahnaye? Unhone kaha nahi! Aap ne farmaya to phir un ki zakaat ada kiya karo. *(tirmizi)*

6) Hazrate Samura ibne Jundab radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam hum ko hukm dete the ki hum vyapar (business) ke liye tayyar ki jane waali cheezon ki zakaat nikala karein. *(Abu dawood)*

7) Hazrate Moosa ibne talha radiallaho ta'ala anhu ne farmaya ki humare paas Hazrat Maaz ibne Jabal radiallaho ta'ala anhu ka wo khat (letter) maujood hai jise Huzoor ne unhein bheja tha. Raawi ne kaha ki Huzoor ne Maaz ibne Jabal ko hukm farmaya tha ki wo gehu, jau, angur aur khujoor ki paidawar mein musalmano se zakaat wasool karein. *(mishkat)*

Kuch zaruri mas'ale

1) zakaat ke baare mein Maalike nisab wo shakhs hai jo 52.5 tole chaandi (silver) ya 7.5 tola sone (gold) ka Maalik ho ya un mein se kisi ek ki qeemat ke tijarati

saman ka Maalik ho aur jin cheezon ka Maalik ho wo sab asli haajat se zyada aur dain (qarz) se faarigh ho. Maalike nisab ki ye tareef sirf chhupi hui daulat ke lihaz se hai.

2) zakaat ke dene mein der karne wala gunahgar hai us ki gawahi nahi qubool ki jayegi.
(bahare shariat, fatawa aalamgeeri jild 1 page 160)

3) zakaat ka rupya murda ke kafan wa dafan ya masjid aur madarsa ke banane mein nahi lagaya ja sakta aisa hi fatawa aalamgeeri jild 1 page 176 mein hai.

4) zakaat ka maal agar masjid aur madarsa waghaira ke banane mein kharch karna chahein to us ka tareeqa ye hai ki kisi ghareeb aadmi ko de dein phir wo kharch kare to sawab donon ko milega. *(raddul muhtaar, bahare shariat)*

5) is zamana ke wahabi jo ki Allah ki tauheen karte hain aur Huzoor sallallaho alaihi wasallam ki zaat mein aeb nikalte hain jin ko makka shareef aur madeena tayyiba ke bade bade aalimo ne bil ittifaq kafir wa murtad kaha hai agarche wo apne aap ko musalman kahein unhein zakaat dena haraam aur sakht haraam hai aur agar di to hargiz ada na hogi.*(bahare shariat)*

6) gehu, jau, jawaar, baajra, dhaan aur har qism ke galle, alsi, kusum, akhrot, badam aur har qism ke mewe, rui,

phool, ganna, kharbooz, kheera, kakdi, baigan aur har qism ki tarkariyan sab mein zakaat wajib hai thoda paida ho ya zyada. *(aalamgeeri, bahare shariat)*

7) jo khet barsaat ya nahar naale ke paani se seencha jaye us mein 10va hissa wajib hai aur jis ki sinchai charse dol tubewell se ho us mein paidawar ka 20va hissa wajib hai aur agar paani khareed kar sinchai ki jab bhi 20va hissa wajib hai. *(durre mukhtar, raddul muhtaar)*

8) jis cheez mein 10va ya 20va hissa wajib hua us mein kul paidawar ka 10va ya 20va diya jayega. Kheti ke kharch yani hal, bail, dekh bhaal karne wale aur kaam karne walo ki mazdoori ya beej waghaira ki qeemat un mein se koi kharch bhi zakaat mein mujra nahi kiya jayega. *(durre mukhtar, bahare shariat)*

Sadqa e Fitr

1) Hazrate Umar radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne wajib thahraya sadqa e fitr ko ghulam, aazad mard, aurat, bachche aur budhe har musalman par ek sa'a jau ya khajoor aur hukm farmaya ki namaz e eid ke liye nikal ne se pehle us ko ada kiya jaye. *(bukhari, muslim)*

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne ramzan ke aakhir mein logon se farmaya ki tum log apne rozon ka sadqa ada karo kyunki Huzoor sallallaho alaihi wasallam ne is sadqa ko har musalman par muqarrar farmaya hain chahe wo aazad ho ya ghulam, mard ho ya aurat, chhota ho ya bada har ek ki taraf se ek sa'a khajoor ya jau ya aadha sa'a gehu. *(Abu dawood, nasai)*

3) Hazrate Abdullah ibne saalba ya saalba ibne Abdullah ibne Abu sageer apne waalid se riwayat karte hain ki Huzoor alaihissalatu wassalam ne farmaya ki ek sa'a gehu do aadmi ki taraf se kaafi hai chahe wo baligh ho ya nabaligh, aazad ho ya ghulam, mard ho ya aurat khuda e ta'ala us se tumhare maaldar ko paak karta hai aur ghareeb ko usse zyada deta hai jitna ki us ne diya. *(Abu dawood)*

4) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne sadqa e fitr isliye muqarrar kiya taaki wahiyaat aur behooda baaton se roza paak ho jaye aur doosri taraf miskeenon ke liye khurak ho jaye. *(Abu dawood)*

5) Hazrate Amr ibne Shoaib radiallaho ta'ala anhuma apne baap se aur wo apne dada se riwayat karte hain ki nabiyye kareem alaihissalatu wattasleem ne ek shakhs ko bheja ki makka shareef ki galiyon mein ailaan kar de ki

sadqa e fitr har musalman par wajib hai chahe wo mard ho ya aurat, aazad ho ya ghulam, nabaligh ho ya baligh. *(tirmizi)*

Kuch zaruri mas'ale

1) sadqa e fitr Maalike nisab par wajib hai ki apni taraf se aur apne chhote bachchon ki taraf se nikale jab ki bachcha Maalike nisab na ho aur agar ho to bachcha ka sadqa usi ke maal se ada kiya jaye.
(durre mukhtar, bahare shariat)

2) sadqa e fitr ke mas'ale mein Maalike nisab wo shakhs hai jo 52.5 tola chandi ya 7.5 tola sona ka Maalik ho ya un mein se kisi ek ki qeemat ke saman ka Maalik ho aur jin cheezon ka Maalik ho wo sab asli haajat se zyada ho.

3) sadqa e fitr wajib hone ke liye roza rakhna zaruri nahi agar kisi sabab jaise safar, beemari, budhape ki wajah se ya ma'azAllah bila wajah roza na rakha jab bhi wajib hai.
(bahare shariat, raddul muhtaar jild 2 page 76)

4) agar baap ghareeb ho ya mar gaya ho to dada par apne ghareeb yateem pote, poti ki taraf se sadqa e fitr dena wajib hai. *(durre mukhtar)*

5) gehu, jau, khajoor aur munaqqa ke ilawa agar kisi doosri cheez se fitra ada karna chahein jaise chawal, baajra

aur koi galla to aadhe sa'a gehu ya ek sa'a jau ki qeemat ka lihaz karna hoga. *(bahare shariat)*

6) eid ke din ujala hone ke baad eidgah jane se pehle sadqa e fitr nikalna mustahab hai aisa hi fatawa aalamgeeri jild 1 page 180 mein hai.

7) ramzan ke mahina mein aur ramzan se pehle sadqa e fitr ada karna jaaiz hai. *(fatawa aalamgeeri jild 1 page 179)*

8) sa'a ka wazan 351 rupya bhar hai yani angrezi ser se 4 ser 6 chhatank ek rupya bhar aur aadha sa'a 175.5 rupya bhar hai yani 2 ser 3 chhatank 8 aana bhar isliye ki sa'a wo paimana hai jis mein 8 ratl anaaj aaye aisa hi sharah wiqaya jild 1 page 239 mein hai aur ek ratl aadha man hai aisa hi shaami jild 2 page 79 mein hai ki sa'a wo paimana hua ki jis mein 4 man anaaj aaye man ko mud bhi kehte hain aisa hi raddul muhtaar jild 2 page 9 par hai aur man jis ko mud bhi kehte hain 40 astaar ka hota hai aur har astaar 4.5 misqaal to har man 180 misqaal hua aisa hi sharah wiqaya jild 1 page 240 mein hai to sa'a wo paimana hua ki jismein (4 man × 180 misqaal = 720 misqaal) anaaj aaye phir anaaj halke bhaari har tarah ke hote hain. Sa'a ke baare mein kis anaaj ka aetibar hai? To kuch bade aalimo ne maash wa adas yani masoor wa urad ka aetibar kiya hai aur sadrushshariya, sharah wiqaya ke musannif (writer) ne farmaya ki maash wa adas gehu se

bhaari hote hain lihaza wo paimana ki jis mein 8 ratl yani 720 misqaal masoor aur urad aayega chhota hoga aur wo paimana ki jismein 720 misqaal gehu aaye bada hoga lihaza zyada ahtiyat is mein hai ki gehu ka aetibar kiya jaye. *(sharah wiqaya jild 1 page 239)*

Aur choonki gehu jau se bhaari hota hai lihaza wo paimana ki jis mein 8 ratl yani 720 misqaal jau aaye bada hoga isiliye Allama Ibne Aabideen Shaami rahmatullahi ta'ala alaihi ne sharah wiqaya ke musannif ki is ahtiyat ko likhne ke baad farmaya ki sab se zyada ahtiyat ye hai ki jau ka aetibar kiya jaye balki ye bhi likha ki kuch aalimo ne hashiya zailae se naql kiya hai ki haram shareef makka muazzama ke pehle aur is waqt ke buzurgon ka amal aur fatwa isi par hai ki sa'a ke baare mein jau ka aetibar kiya jaye jaisa ki raddul muhtaar jild 2 page 80 par hai.

Khulasa ye hai ki sa'a wo paimana hai ki jis mein 720 misqaal jau aayein isi mein sab se zyada ahtiyat hai aur isi par haram shareef makka muazzama ke buzurgon ka amal aur fatwa hai aur misqaal ka wazan 4.5 maasha hai to sa'a wo paimana hua ki jis mein (720 misqaal × 4.5 maasha = 3240 maashe) 720 misqaal yani 3240 maashe jau aayein phir choonki 12 maashe ka tola hota hai to sa'a wo paimana hua ki jis mein (3240 maashe ÷ 12 = 270 tole) 3240 maashe yani 270 tole jau aayein aur choonki ek rupya ka wazan sawa gyarah (11.125) maashe hota hai

isliye sa'a wo paimana hua ki jis mein (3240 maashe ÷ 11 1/4 maashe = 288 rupya bhar) 3240 maashe yani 288 rupya bhar jau aayein aur aadha sa'a wo paimana hua ki jis mein 144 rupya bhar jau aayein phir choonki gehu jau se bhaari hota hai to jis paimane mein 144 rupya bhar jau aayega usi paimane mein gehu 144 rupya bhar se zyada aayega. Aala Hazrat imaam ahmad raza fazile bareilvy radiallaho ta'ala anhu ne is ka tajurba kiya to wo paimana ki jis mein 144 rupya bhar jau aaye usi paimana mein 175 rupya athanni bhar gehu aaye. Fatawa razwiya jild 1 lahauri page 145 mein hai ki faqeer ne 27 ramzanul mubarak san 1327 hijri ko neem sa'a shaeeri ka tajurba kiya to theek 4 ratl jau ka paimana tha usmein gehu barabar humwar musattah bhar kar taule to 144 rupya bhar jau ki jagah 175 rupya 8 aana bhar gehu aaye to aadha sa'a gehu sadqa e fitr ka wazan 175 rupya 8 aana bhar hua to angrezi ser se 2 ser 3 chhatank aur 8 aane bhar hai isliye ki angrezi ser 80 rupya bhar hai yani poore 75 tole ka hai. *(manzarul fatawa)*

Aur naye paimane se aadhe sa'a gehu ka wazan 2 kilo aur taqreeban 47 gram hoga kyunki 80 rupya bhar ka ser 933 gram ka hota hai yahi se ye baat sabit ho gai ki aala Hazrat fazile bareilvy radiallaho ta'ala anhu ka maslak intihai ahtiyat aur aala darja tahqeeq ka hai.

Sakhi aur kanjoos

1) Hazrate Abu Sayeed radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki insaan ka apni zindagi ke dinon mein ek dirham khairat karna marne ke waqt 100 dirham khairat karne se behtar hai. *(Abu dawood)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki sakhi Allah ta'ala se qareeb hai, jannat se qareeb hai, logon se qareeb hai aur jahannam se door hai aur kanjoos Allah ta'ala se door hai, jannat se door hai, logon se door hai aur jahhanam se qareeb hai aur jahil sakhi khuda ke nazdeek ibadat guzaar bakhil (kanjoos) se kahin behtar hai. *(tirmizi)*

3) Hazrate Abu bakr siddiq radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki makkar aur bakhil jannat mein na jayenge aur na wo shakhs jo khairat dekar ahsaan jataye. *(tirmizi)*

4) Hazrate Abu Sayeed radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki momin mein do baatein yani kanjoosi aur bad'mijazi jama nahi hoti. *(tirmizi)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu kehte hain ki unhone Huzoor alaihissalatu wassalam ko ye kehte huye suna hai ki bani israel mein teen aadmi the ek kodhi, doosra ganja aur teesra andha Allah ta'ala ne un ka imtihan lena chaha aur un ki taraf ek firishta ko bheja firishta sab se pehle kodhi ke paas aaya aur poochha tujhe sab se zyada kaun si cheez pasand hai us ne kaha ki achcha rang aur khubsoorat chamda aur us aeb ka door ho jana jiske sabab log mujh se nafrat karte hain, Huzoor ne farmaya ki ye sun kar firishte ne us ke badan par hath phera aur us ka kodh door ho gaya aur us ke badan ka rang nikhar gaya aur chamda achche rang ka ho gaya uske baad firishta ne kaha tujh ko kis qism ka maal pasand hai? Us ne unt kaha ya gaay (hadees ke raawi Hazrate Is'haaq ko shak hai ki us ne unt kaha ya gaay) baharhaal kodhi aur ganje mein se ek ne unt batlaye aur doosre ne gaay. Huzoor ne farmaya ki us ke chahane ke muwafiq us ko hamal waali untniyan di gai aur firishta ne us ko ye dua di ki khuda tere liye us mein barkat de. Huzoor ne farmaya ki uske baad firishta ganje ke paas aaya aur poochha tujh ko kaun si cheez zyada pasand hai usne kaha khubsoorat baal aur us aeb ka door ho jana jis ke sabab se log mujh se nafrat karte hain yani ganjapan Huzoor ne farmaya ki firishta ne us ke sar par hath phera us ka ganjapan door ho gaya aur khubsoorat baal use diye phir firishta ne us se poochha tujh ko kaun sa maal pasand hai usne kaha gaay to us ko hamal waali gaay di

gai aur firishta ne us ko dua di ki khuda tere is maal mein barkat de. Huzoor farmate hain ki us ke baad firishta andhe ke paas gaya aur poochha tujh ko kaun si cheez bahut pasand hai? Us ne kaha ki Allah ta'ala meri aankhon ki raushani mujh ko wapas kar de taaki mein apni aankhon se logon ko dekhu Huzoor farmate hain ki firishta ne us ki aankhon par hath phera aur khuda ne uski aankh ki raushani us ko lauta di phir firishta ne us se poochha kis qism ka maal tujh ko pasand hai? Us ne kaha bakriyan chunanche us ko zyada bachche dene waali bakriyan di gai. Pas un teenon ke maal mein khuda ne barkat di aur kodhi aur ganje ke unton aur gayon (cow) se jungle bhar gaya aur andhe ki bakriyon ke jhund maidanon mein nazar aane lage. Huzoor farmate hain ki us ke baad firishta kodhi ki soorat us kodhi ke paas pahuncha aur kaha ki mein ek miskeen aadmi hoon mere safar ka saman khatm ho gaya ab manzile maqsood tak pahunchna khuda ki meharbani aur teri madad se ho sakta hai pas mein tujh se us ki zaat ka waasta dekar jis ne tujh ko achcha rang achcha chamda aur maal diya hai ek unt mangta hoon ki us ke zariye manzile maqsood tak pahunch jao kodhi ne us ke jawab mein kaha mere upar bahut se haq hain (itni gunjaish nahi hai ki mein teri madad kar saku) firishta ne us ke jawab mein kaha mein goya tujh ko pahchanta hoo tu wo hi kodhi hai jis se log nafrat karte the aur tu ghareeb tha khuda ne tujhe maal diya kodhi ne kaha ye maal mujh ko apne khandan se

virasat mein mila hai firishta ne kaha agar to jhoota hai to khuda tujh ko phir waisa hi kar de jaisa ki too pehle tha. Uske baad Huzoor ne farmaya ki phir firishta ganje ki soorat mein us ganje ke paas aaya aur us se bhi wo hi kaha jo kodhi se kaha tha aur us ne bhi wo hi jawab diya jo kodhi ne jawab diya tha to firishte ne kaha agar tu jhoota hai to khuda tujh ko waisa hi kar de jaisa ki tu pehle tha. Phir Huzoor ne farmaya ki us ke baad firishta andhe ke paas aaya aur kaha ki mein ek mard miskeen aur musafir hoon aur mera samane safar jata raha pas ab manzile maqsood tak pahunchna khuda ki inayat se phir tere zariye ho sakta hai to mein tujh se us zaat ka waasta dekar jis ne tujh ko dobara aankh ki raushani di hai ek bakri mangta hoon ki uske zariye apna safar poora kar lu andhe ne ye sun kar kaha beshak mein andha tha khuda ne meri aankh ki raushani mujh ko wapas di pas tujh ko jitna chahiye le ja aur jitna tera ji (dil) chahe chhod ja qasam hai khuda ki aaj mein tujh ko takleef nahi dunga us cheez ko wapas karne ki jo tu lega firishte ne ye sun kar kaha tu apna maal apne paas rakh tum logon ka imtihan liya gaya tha khuda tujh se raazi aur khush hua aur tere sathiyon se khuda e ta'ala naraz hua.
(bukhari, muslim)

Bheek mangna kaisa hai?

1) Hazrate Abdullah Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki aadmi humesha logon se bheek mangta rahega yahan tak ki qiyamat ke din wo is halat mein aayega ki us ke munh par gosht ki boti na hogi yani nihayat be aabru ho kar aayega. *(bukhari, muslim)*

2) Hazrate Zubair ibne awwam radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki tum mein se jo shakhs apni rassi le aur lakdiyon ka ek gattha peeth par laad kar laye aur unko beche aur Allah ta'ala bheek mangne ki be izzati se us ke chehre ko bachaye to ye behtar hai is baat se ki logon se bheek mange aur wo us ko dein ya na dein. *(bukhari)*

3) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki rasoole kareem alaihissalatu wattasleem mimbar par baithe huye the sadqa ka aur bheek mangne se bachne ka charcha karte huye farmaya ki upar wala hath neeche wale hath se behtar hai, upar wala hath kharch karne wala hai aur neecche wala hath mangne wala. *(bukhari, muslim)*

4) Hazrate Samura ibne Jundab radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne

farmaya ki bheek mangna ek qism ki chheelan hai ki aadmi bheek maang kar apne munh ko nochta hai to jo chahe apne munh par is chheelan ko khoob zahir kare aur jo chahe us se apna chehra bachaye rakhe. Haan agar aadmi hukoomat wale se apna haq mange ya aisi baat mein sawal kare ki us se chara e kaar na ho to jaaiz hai.
(Abu dawood, tirmizi)

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya jo shakhs maal badhane ke liye logon se bheek mangta hai wo aisa hai ki aag ka tukda mangta hai to us ko ikhtiyar hai ki bahut mange ya kam mange. *(muslim)*

Kuch zaruri mas'ale

1) jo shakhs apni shara'I zaruraton ke layeq maal rakhta hai ya uske kamane par qudrat rakhta hai use bheek mangna haraam hai aur jo shakhs us ke maal ko janta ho us par dena haraam, lene wala aur dene wala donon gunahgar. *(fatawa razwiya jild 4 page 501)*

2) bheek mangne wale teen tarah ke hote hain:
ek maaldar jaise bahut se qaum ke faqeer, jogi aur sadhu unhein bheek mangna haraam aur unhein dena bhi haraam aise logon ko dene se zakaat nahi ada ho sakti.
Doosre wo jo haqeeqat mein faqeer hain yani nisab ke maalik nahi hain magar mazboot aur tandurust hain

kamane ki quwwat rakhte hain aur bheek mangna kisi aisi zarurat ke liye nahi jo un ki taqat se bahar ho. Mazdoori waghaira koi kaam nahi karna chahate muft khana khane ki aadat padi hai jiske sabab bheek mangte phirte hain aise logon ko bheek mangna haraam hai aur jo unhein mangne se mile wo un ke liye khabees hai. Hadees shareef mein hai ki na kisi maaldar ke liye sadqa halal hai na kisi tandurust aur taqat wale ke liye unhein bheek dena mana hai ki gunah par madad karna hai log agar nahi denge to wo mehnat karne par majboor honge. Allah ta'ala ne farmaya "Gunah aur zyadti par madad na karo" (para 6 ruku 5) magar aise logon ko dene se zakaat ada ho jayegi jab ki aur koi shara'i rukawat na ho isliye ki wo nisab ke Maalik nahi hain.

Teesre wo jo na maal rakhte hain aur na kamane ki taqat rakhte hain ya jitne ki haajat hai utna kamane ki taqat nahi rakhte aise logon ko apni haajat poori karne bhar ki bheek mangna jaaiz hai aur mangne se jo kuch mile wo un ke liye halal aur tayyib hai aur ye log zakaat ke behtareen masraf hain unhein dena bahut bada sawab hai aur yahi wo log hain jinhein jhidakna haraam hai.
(fatawa razwiya jild 4 page 468)

3) dhol, harmonium, sarangi bajane walo aur gaane walo ko bheek dena mana hai.
(ash'atullamaat jild 2 page 30)

4) aaj kal bahut se log andhe, loole, langde, apahij ko bheek nahi dete aur gaane waali jawan auraton se gaana sunte aur unhein bheek dete hain ye sakht najaaiz aur haraam hai.

Roza ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jab ramzan ka mahina shuru hota hai to aasman ke darwaze khol diye jate hain aur ek riwayat mein hai ki jannat ke darwaze khol diye jate hain aur jahannam ke darwaze band kar diye jate hain aur shaitan zanjeeron mein jakad diye jate hain aur ek riwayat mein hai ki rahmat ke darwaze khol diye jate hain. *(bukhari, muslim)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki aasman ke darwaze khol diye jane ka matlab hai lagatar rahmat ka bheja jana aur baghair kisi rukawat ke khuda ki bargah mein amal ka pahunchna aur dua ka qubool hona aur jannat ke darwaze khol diye jane ka matlab hai achche amal ki taufeeq aur husne qubool ata farmana aur dozakh ke darwaze band kiye jane ka matlab hai rozadaron ke nufoos ko buri baaton ki aaloodgi se paak karna aur gunahon par ubharne waali cheezon se

najaat pana aur dil se lazzaton ke hasil hone ki khwahishon ka todna aur shaitanon ko zanjeeron mein jakad diye jane ka matlab hai bure khyalon ke raston ka band ho jana. *(ash'atullamaat jild 2 page 62)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoolullah sallallaho alaihi wasallam ne farmaya ki jo shakhs imaan ke sath sawab ki ummeed se roza rakhega to us ke agle gunah bakhsh diye jayenge aur jo imaan ke sath sawab ki niyyat se ramzan ki raaton mein ibadat karega to us ke agle gunah bakhsh diye jayenge aur jo imaan ke sath sawab hasil karne ki garz se shabe qadr mein ibadat karega us ke agle gunah bakhsh diye jayenge. *(bukhari, muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki jab ramzan ke mahina ki pahli raat hoti hai to shaitanon aur sarkash jinn qaid kar liye jate hain aur jahannam ke darwaze band kar diye jate hain (phir ramzan bhar) un mein se koi darwaza khola nahi jata aur jannat ke darwaze khol diye jate hain to un mein se koi darwaza band nahi kiya jata aur pukar ne wala pukarta hai ki aey bhalai ke chahane wale mutavajjeh ho aur aey burai ka irada rakhne wale burai na kar aur Allah bahut se logon ko jahannam se aazad karta hai aur har raat aisa hota hai.
(tirmizi, ibne maaja)

4) Hazrate Abu Huraira radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki ramzan aaya ye barkat ka mahina hai Allah ta'ala ne is ke roze tum par farz kiye hain is mein aasman ke darwaze khol diye jate hain aur jahannam ke darwaze band kar diye jate hain aur sarkash shaitanon ko haar pahnaye jate hain aur us mein ek raat aisi hai jo 1000 mahinon se afzal hai jo us ki barkaton se mahroom raha wo beshak mahroom hai. *(mishkat)*

5) Hazrate Salman farsi radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne sha'aban ke aakhir mein wa'az farmaya aey logon! Tumhare paas badai wala barkat wala mahina aaya! Wo mahina jis mein ek raat 1000 mahinon se achchi hai, us ke roze Allah ta'ala ne farz kiye aur us ki raat mein namaz padhna tatau'a yani nafl qarar diya hai jo us maineki ka kaam yani nafl ibadat kare to aisa hai jaise aur mahina mein farz ada kiya aur jis ne ek farz ada kiya to aisa hai jaise aur dinon mein 70 farz ada kiya, ye sabr ka mahina hai aur sabr ka sawab jannat hai aur ye gamkhwari ka mahina hai aur is mahina mein momin ki rozi badha di jati hai, jo us mein rozadar ko iftaar karaye us ke gunahon ke liye bakhshish hai aur us ki gardan jahannam se aazad kar di jayegi aur us mein iftaar karane wale ko waisa hi sawab milega jaisa roza rakhne wale ko milega baghair is ke ki us ke sawab mein kuch kami ho. Hum ne kaha ya rasoolallah hum mein ka

har shakhs wo cheez nahi pata jis se roza iftaar karaye Huzoor ne farmaya Allah ta'ala ye sawab us shakhs ko bhi dega jo ek ghoont doodh ya ek khajoor ya ek ghoont paani se iftaar karaye aur jis ne rozadar ko pet bhar khana khilaya us ko Allah ta'ala mere hauz se pilayega wo kabhi pyasa na hoga yahan tak ki jannat mein dakhil ho jayega. Ye wo mahina hai ki is ka shuru wala hissa rahmat hai aur is ka beech wala hissa bakhshish hai aur is ka aakhiri hissa jahannam se aazadi hai aur jo apne ghulam par is mahina mein kaam lene mein kami kar de to Allah ta'ala use bakhsh dega aur jahannam se aazad farmayega. *(baihaqi)*

6) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ki ramzan ki aakhir raat mein is ummat ki bakhshish hoti hai kaha gaya kya vo shabe qadr hai? Farmaya nahi! Lekin kaam karne walo ko us waqt mazdoori poori di jati hai jab wo kaam poora kar le. *(ahmad)*

7) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jis ko roza ki halat mein khud ba khud qay (ulti, vomiting) aa jaye us par qaza wajib nahi aur jo apne irada se qay kare us par qaza wajib hai. *(tirmizi, Abu dawood)*

8) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs

roza rakh kar buri baat kehna aur us par amal karna na chhode to khuda e ta'ala ko is ki parwa nahi ki usne khana peena chhod diya hai. *(bukhari)*

Is hadees shareef ki sharah mein Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi likhte hain matlab ye hain ki roza qubool na hoga isliye ki roza ke wajib karne ka maqsad yahi bhook aur pyas nahi hai balki lazzaton ki khwahishon ka todna aur khud garzi ki aag ko bujhana maqsad hai taaki nafs khwahishon ki taraf jane ke bajaye Allah ke hukm par chalne wala ho jaye.
(ash'atullamaat jild 2 page 85)

9) Hazrate Salama ibne muhabbaq radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis shakhs ke paas aisi sawari ho jo aaram se manzil tak pahuncha de to us ko chahiye ki roza rakhe jahan bhi ramzan aa jaye. *(Abu dawood)*

10) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki Allah ta'ala ne shara'i musafir se aadhi namaz maaf farma di (yani musafir 4 rak'at waali farz namaz 2 padhe) aur musafir, doodh pilane waali aur pet mein bachcha waali aurat se roza maaf kar diya yani un logon ko ijazat hai ki us waqt roza na rakhein baad mein qaza kare lein.
(Abu dawood, tirmizi)

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki doodh pilane waali aur pet mein bachcha waali aurat ko roza na rakhne ki ijazat sirf us soorat mein hai ki bachcha ko ya khud usko roza se nuqsan pahunche warna ijazat nahi hai.

11) Hazrate Abu Ayyub Ansari radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis ne ramzan ka roza rakha phir us ke baad 6 roze shawwal ke roze rakhe to us ne goya humesha roza rakha. *(muslim)*

12) Hazrate Abu qatada radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki mujhe khuda e ta'ala ki rahmat se ummeed hai ki arfa ke din ka roza ek saal agle aur ek saal pichhle ka gunah door kar dega. *(muslim)*
Wazeh ho ki arfa ka roza maidane arfaat mein mana hai. *(bahare shariat)*

13) Hazrate Hafsa radiallaho ta'ala anha ne farmaya ki 4 cheezein hain jinhein Huzoor alaihissalatu wassalam nahi chhodte the:
10vi muharram ka roza,
zilhijja ke roze (1 se 9 tak),
har mahina ke teen roze,
2 rak'at fajr ki farz se pehle. *(nasai)*

14) Hazrate Abuzar radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki aey Abuzar! Jab kisi mahina mein teen din roza rakhna ho to 13, 14 aur 15 tareekh ko roza rakho. *(tirmizi, nasai)*

Kuch zaruri mas'ale

1) pahli shawwal aur 10, 11, 12 zilhijja ko roza rakhna makrooh tahreemi aur najaaiz hai.
(Tahtawi page 387, durre mukhtar raddul muhtaar jild 2 page 86)

2) ihtilaam ho jane ya humbistari karne ke baad nahaya nahi aur isi halat mein poora din guzaar diya to wo namazon ke chhod dene ke sabab sakht gunahgar hoga magar roza ho jayega.
(baharurraeq jild 2 page 273, fatawa aalamgeeri jild 1 page 187)

3) beemar ko beemari ke badh jane ya der mein achcha hone ya tandurust ko beemar ho jane ka yaqeen ho to roza todne ki ijazat hai. Yaqeen ki teen sooratein hain-
uski khuli hui pahchan pai jati hai.
ya us shakhs ka apna tajarba hai ya kisi sunni musalman mahir (special) doctor ya hakeem ne us ki khabar di ho jab ki wo faasiq na ho.
aur agar na koi pahchan ho na tajarba na is qism ke doctor ne use bataya balki kisi kafir ya faasiq ya badmazhab doctor ya hakeem ke kahne se roza tod diya to kaffara lazim aayega. *(raddul muhtaar jild 2 page 120, bahare shariat)*

4) jo shakhs ramzan mein bila sabab khullam khulla jaanbujh kar khaye to badshah e islam use qatl kar de.
(shaami, bahare shariat)

5) Etikaf karne wale ke siwa doosron ko masjidon mein roza iftaar karna khana peena jaaiz nahi.
(durre mukhtar, fatawa razwiya)
Lihaza doosre log agar masjid mein iftaar karna chahate hain to Etikaf ki niyyat karke masjid mein jayein kuch zikr ya durood shareef padhne ke baad ab kha pi sakte hain magar is soorat mein bhi masjid ki izzat zaruri hai. Aaj kal mumbai waghaira ki bahut si masjidon mein balki kuch dehaton mein bhi iftaar ke waqt masjidon ki badi be hurmati (be izzati) karte hain jo najaaiz aur haraam hai. Imaam aur masjidon ke mutawalliyon ko is baat par tavajjoh karna zaruri hai warna qiyamat ke din un se sakht puchh gachh hogi.

Chaand dekhne ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jab tak chaand na dekh lo roza na rakho aur jab tak chaand na dekh lo iftaar na karo aur agar baadal ya gard wa gubar hone ki wajah se chaand nazar na aaye to 30 din ki ginti poori kar lo aur ek riwayat mein hai ki mahina kabhi 29

din ka hota hai pas tum jab tak chaand na dekh lo roza na rakho aur agar tumhare samne baadal ya gard wa gubar ho jaye to 30 din ki ginti poori kar lo. *(bukhari, muslim)*
Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki shariat mein jyotishi ki baat moatabar nahi us par bharosa nahi kar sakte aur Huzoor sallallaho alaihi wasallam wa sahaba wa taabi'en rizwanullahi ta'ala alaihim ajmaen aur agle pichhle aalimo ne us par amal nahi kiya aur na aetibar kiya.

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki chaand dekh kar roza rakhna shuru karo aur chaand dekh kar iftaar karo aur agar baadal ho to sha'aban ki ginti poori kar lo.

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki ek dehat ke rahne wale ne Huzoor ke paas jakar kaha ki maine ramzan ka chaand dekha hai Huzoor ne farmaya kya tu gawahi deta hai ki Allah ta'ala ke siwa koi ibadat ke layeq nahi kaha haan! Farmaya kya tu gawahi deta hai ki Muhammad sallallaho alaihi wasallam Allah ta'ala ke rasool hain usne kaha haan! Huzoor ne farmaya aey Bilal! Logon mein ailaan kar do ki kal roza rakhein.
(Abu dawood, tirmizi, nasai)
Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi farmate hain ki is hadees shareef

se sabit hua ki ek mard mastoorulhaal yani jis ka faasiq hona zahir na ho us ki khabar ramzan ke chaand ke baare mein maan (accept) li jati hai shahadat ka shabd zaruri nahi. *(ash'atullamaat jild 2 page 79)*

Kuch zaruri mas'ale

1) chaand ke sabit hone ki kai sooratein hain:

Chaand ki khabar:

29 sha'aban ko chaand nikalne ki jagah saaf na ho to ek musalman mard ya aurat jab ki faasiq na ho to us ki khabar se ramzan ka chaand sabit ho jayega aur chaand nikalne ki jagah saaf hone ki soorat mein ek shakhs ka jo faasiq na ho aabadi se bahar khule maidan mein ya unche makaan par se dekhna kaafi hai warna ek badi jama'at chahiye jo apni aankh se chaand ka dekhna bayan kare baaqi 11 mahinon ke liye chaand nikalne ki jagah saaf na hone ki soorat mein 2 aadilon ki gawahi zaruri hai aur saaf hone ki soorat mein itni badi jama'at chahiye jin ka jhoot par ittifaq karna mushkil ho. *(durre mukhtar maye raddul muhtaar jild 2 page 93 wa 95, baharurraeq jild 2 page 269)*

Shahadat alash'shahadat :

yani gawahon ne chaand khud na dekha balki dekhne walo ne un ke samne gawahi di aur apni gawahi par unhein gawah kiya to is tarah bhi chaand ka suboot ho jata hai jab ki asal gawahaan aane se majboor ho. Uska tareeqa ye hai ki gawahaane asal mein se har ek do

aadmiyon se kahein ki meri is gawahi par gawah ho jao ki maine fulan saal ke fulan mahina ka chaand fulan din ki shaam ko dekha phir un gawahon mein se har ek aakar yoon gawahi dein ki mein gawahi deta hoon ki fulan ibne fulan aur fulan ibne fulan ne mujhe apni is gawahi par gawah kiya ki unhone fulan saal ke fulan mahina ka chaand fulan din ki shaam ko dekha aur unhone mujh se kaha ki meri is gawahi par gawah ho jao.
(durre mukhtar maye raddul muhtaar jild 4 page 409)

Shahadat alalqaza:

yani kisi doosre shahar mein shariat ke qazi ya mufti ke samne chaand hone par gawahiyan guzri aur us ne chaand ke sabit hone ka hukm diya us gawahi aur hukm ke waqt 2 aadil gawah maujood the unhone yahan aakar mufti ke samne kaha ki hum gawahi dete hain ki humare samne fulan shahar ke fulan mufti ke paas gawahiyan guzri ki fulan chaand ka dekhna fulan din ki shaam ko hua hai aur mufti ne in gawahiyon par fulan din chaand ke sabit hone ka hukm diya to is tarah bhi chaand ka suboot ho jata hai. *(fatawa Imaame gazzi page 6, fatahul qadir jild 2 page 243)*

Kitabul ilalqazi:

shariat ka qazi aur jahan shariat ka qazi na ho wahan shahar ke sab se bade sunni saheeh aqeeda wale aalim ke samne shariat waali gawahi guzre wo doosre shahar ke sab se bade sunni saheeh aqeeda wale aalim ke naam khat

(letter) likhe ki mere samne is mazmoon par shara'i gawahi guzre aur us khat mein apna naam aur jis ke paas khat bhejna ho us ka poora naam wa pata (address) likhein aur wo khat 2 aadil muttaqi parhezgar ko de wo log doosre shahar ke us aalim ke paas layein aur gawahi dein ki ye khat fulan shahar ke fulan aalim ka hai to doosre shahar ka aalim agar is gawahi ko apne mazhab ke lihaz se suboot ke liye kaafi samjhe to us par amal kar sakta hai. *(fatawa razwiya jild 4 page 551)*
Agar shahar ke sab se bade sunni saheeh aqeeda wale aalim ka khat na ho kisi doosre ka khat ho ya 2 gawah lekar na jayein ya donon aadil parhezgar na ho to in sooraton mein doosre shahar ke aalim ko khat par amal karna jaaiz nahi.

Istifaza:

yani jis islami shahar mein aisa mufti ho ki roza aur eid wa baqara eid usi ke fatwa se hote ho jahil log khud eid wa ramzan na thahara lete ho wahan se kuch jama'atein aayein aur sab ek zuban se khabar dein ki wahan fulan din chaand dekh kar roza hua ya eid ki gai to is tarah bhi chaand ka suboot ho jata hai lekin sirf bazari afwah ud jaye aur kahne wale ka pata (address) na ho puchhne par jawab mile ki suna hai ya log kehte hain to aisi khabar hargiz istifaza nahi aur aisa shahar ki jahan koi mufti na ho ya ho magar na ahal ho ya bharosa ke layeq ho magar wahan ke jahil log jab chahate hain eid wa ramzan khud

kar lete hain jaisa ki aaj kal aam taur par ho raha hai to aise shaharon ki shuhrat qubool ke qabil nahi hai.
(fatawa razwiya jild 4 page 553)

Ikmaal e iddat:

yani jab ek mahina ka 30 din poora ho jaye to doosre mahina ka chaand sabit ho jayega lekin agar ek gawah ki gawahi par ramzan ka chaand maan liya gaya aur is hisab se 30 din poore ho gaye magar chaand nikalne ki jagah saaf hone ke bavajood chaand nazar nahi aaya to is soorat mein 30 din kaafi nahi balki ek roza aur rakhna padega.
(durre mukhtar maye raddul muhtaar jild 2 page 97)

2) agar chaand shariat ke tareeqa se sabit ho jaye to pachchhim (west) walo ka dekhna purab (east) walo ke liye lazim hoga aisa hi fatawa gazzi page 5 mein hai.

3) jantari se chaand hargiz sabit na hoga.
(shaami jild 2 page 94, durre mukhtar)

4) akhbar (newspaper) se bhi chaand hargiz sabit na hoga isliye ki akhbari khabarein basa awqaat gap (fake) nikalti hain aur agar khabar saheeh ho to bhi baghair shariat wale suboot ke hargiz qubool ke qabil nahi.
(raddul muhtaar jild 2 page 97)

5) khat (letter) se bhi chaand sabit na hoga isliye ki ek likhawat (writing) doosri likhawat se mil jati hai lihaza us se yaqeen wala ilm na hoga. *(durre mukhtar, hidaya)*

6) taar aur telephone be aetibari mein khat se badh kar hain isliye ki khat mein kam se kam likhne wale ke hath ki pahchan hoti hai taar wa telephone mein wo bhi nahi aur jab gawah parde ke pichhe hota hai to gawahi nahi maani (accept karna) jati isliye ki ek aawaz se doosri aawaz mil jati hai to taar wa telephone ke zariye gawahi kaise maani ja sakti hai. *(fatawa aalamgeeri jild 3 page 357)*

7) Radio aur television mein taar wa telephone se zyada pareshaniyan hain isliye ki taar wa telephone par sawal wa jawab bhi kar sakte hain magar radio aur television par kuch bhi nahi kar sakte. Baharhaal ye nayi cheezein khabar pahunchane mein to kaam aa sakti hain lekin gawahiyon mein nahi maani ja sakti. Yahi wajah hai ki khat, taar, telephone, radio, television ki khabaron par kachehriyon ke muqaddamon ka faisla nahi hota balki gawahon ko hazir hokar gawahi deni padti hai phir faisla hota hai.
Ta'ajjub hai ki jab duniyavi jhagdon mein maujooda kachehari ka qanoon redio aur television ke zariye gawahi manne ko tayyar nahi to phir deeni muamale mein shariat ka qanoon unke zariye gawahi kaise maan sakta hai.

Huzoor sallallaho alaihi wasallam ki hadees hai ki agar chaand mein shubah (shak) ho jaye to 30 din ki ginti poori karo. *(bukhari, muslim)*
Magar afsos ki is zamana ke bahut se musalman ki un mein zyada be namazi wa be rozadar hote hain, telephone aur radio waghaira ki khabar par ek hungama khada karke qiyamat barpa kar dete hain.
Khuda e ta'ala un na samajh musalmano ko apne nabiyye kareem alaihissalatu wassalam ki hadees par amal ki taufeeq ata farmaye aameen.

8) jahan islami badshah aur shariat ka qazi koi na ho to shahar ka sab se bada sunni saheeh aqeeda wala mufti us ka qaayam muqam hai aur jahan koi mufti na ho to aam musalmano ke samne chaand ki gawahi di jaye.
(fatawa razwiya jild 4 page 547)

9) be namazi ya namaz padhta ho magar jama'at chhod ne ki aadat rakhta ho, dadhi munde, dadhi katarwa (kaat) kar ek mutthi se kam rakhne wale ye sab faasiq molin hain in ki gawahi shariat nahi manti. Isi tarah kafir, badmazhab aur nabaligh ki gawahi bhi shara ke nazdeek aetibar ke qabil nahi. *(kutub e aamma)*

10) chaand dekh kar us ki taraf ungli se ishara karna makrooh hai agarche doosre ko batane ke liye ho.
(bahare shariat jild 5 page 685)

11) musalmano ko apne saare kaamon mein arabi islami tareekh wa sana ka aetibar karna wajib hai doosri tareekh wa sana ka aetibar karna jaaiz nahi aisa hi tafseere kabeer jild 4 page 445 mein hai.

Shabe Qadr

1) Hazrate Anas ibne Maalik radiallaho ta'ala anhu ne farmaya ki jab ramzan ka mahina shuru hua to Huzoor alaihissalatu wattasleem ne farmaya ki ye mahina tum mein aaya hai aur ismein ek raat aisi hai jo 1000 mahinon se achchi hai to jo shakhs iski barkaton se mahroom raha wo tamam bhalaiyon se mahroom raha aur nahi mahroom rakha jata is ki bhalaiyon se magar wo jo bilkul be naseeb ho. *(ibne maaja)*

2) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki ramzan ke aakhiri ashrah ki taaq raaton mein shabe qadr ko talash karo. *(bukhari)*

3) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki maine Huzoor alaihissalatu wassalam se puchha ki ya rasoolallah! Agar mujh ko shabe qadr maloom ho jaye to mein us mein kya karu? Aap ne farmaya ki ye dua padhe-

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّى

Tarjuma : aey Allah! Tu maaf farmane wala hai, maaf karna tujhe pasand hai to mujhe maaf farma de. *(tirmizi)*

4) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki Huzoor alaihissalatu wassalam jitni ramzan ki aakhiri ashrah mein ibadat ke liye koshish karte the utni kisi doosre ashrah mein na karte the. *(muslim)*

5) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jab shabe qadr aati hai to Jibreel alaihissalam firishton ki jama'at ke sath aate hain aur har us banda ke liye bakhshish ki dua karte hain jo khade hokar ya baith kar khuda e ta'ala ke zikr mein laga rahta hai phir jab unhein eid ka din naseeb hota hai to khuda e ta'ala apne un bandon par apne firishton ke samne apni khushi zahir karta hai aur farmata hai ki aey mere firishton! Us mazdoor ki mazdoori kya hai jo apna kaam poora kar de! Firishte kehte hain ki aey mere parwardigar us ki mazdoori ye hai ki us ko poora badla diya jaye khuda e ta'ala farmata hai ki aey mere firishton! Mere bandon aur meri laundiyon ne (mere muqarrar kiye huye) farz ko ada kar diya ab wo gharon se dua ke liye eidgah ki taraf nikle hain qasam hain apni izzat, apne jalal, apni bakhshish wa rahmat, apni shaan ki badai aur apni rif'ati makaan ki, ki mein un ki dua'o ko qubool karunga phir khuda e ta'ala farmata hai aey mere bandon! Apne gharon ko laut (wapas ho) jao maine tum

ko bakhsh diya aur tumhari buraiyon ko nekiyon se badal diya. Farmaya Huzoor alaihissalatu wassalam ne to musalman eidgah se is haal mein wapas hote hain ki un ke gunah bakhsh diye jate hain. *(baihaqi)*

6) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ki ramzan ka aakhiri ashrah aata hai to Huzoor alaihissalatu wassalam apne tahband ko mazboot baandh lete (yani ibadat mein koshish farmate), raaton ko jaagte aur apne ghar walo ko jagate.

Note : baaz jagahon par shabe qadr mein isha ki namaz ke liye 7 baar azaan kehte hain ye be asal hai jis ka koi suboot nahi.

Etikaf

1) Hazrate Aaisha radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ramzan ke aakhiri 10 dinon mein Etikaf kiya karte the yahan tak ki isi tareeqe par intiqal farmaya. *(bukhari, muslim)*

2) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam ramzan ke aakhiri 10 dinon mein Etikaf farmaya karte the aur ek saal Etikaf nahi farmaya to doosre saal 20 din Etikaf farmaya.
(tirmizi, Abu dawood)

Ramzan ke aakhiri 10 dinon mein Etikaf karna sunnat e muakkada hai jaisa ki Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi farmate hain ki zahire mazhab e hanfiya mein Etikaf sunnate muakkada hai isliye ki Huzoor alaihissalatu wassalam humesha Etikaf farmaya karte the yahan tak ki is duniya se tashreef le gaye.

Kuch zaruri mas'ale

1) Etikaf ki teen qismein hain:

Wajib: ke Etikaf ki mannat maani jaise yoon kaha ki mera bachcha tandurust ho gaya to mein teen din Etikaf karunga to bachcha ke tandurust hone par roza ke sath teen din ka Etikaf wajib hoga.
Sunnat e muakkada: ke 20wi ramzan ko sooraj doobte waqt Etikaf ki niyyat se masjid mein ho aur 30wa ramzan ko sooraj ke doobne ke baad ya 29 ko chaand hone ke baad nikle ye Etikaf sunnate kifaya hai yani agar sab log chhod dein to sab ki pakad hogi aur ek ne kar liya to sab chhutti pa gaye.
in donon ke ilawa jo Etikaf kiya jaye wo mustahab hai ye teesri qism hai.

2) Etikaf karne wala duniyavi baat na kare, Qur'an majeed, durood shareef padhe aur deen ka ilm padhne padhane mein mashgool rahe. Huzoor sallallaho alaihi wasallam aur doosre nabiyon aur waaliyon ke waqiya ki

kitabein padhein aisa hi fatawa aalamgeeri jild 1 page 198 mein hai.

3) mustahab Etikaf ki aasan soorat ye hai ki jab bhi masjid mein dakhil ho to darwaza par masjid mein jane ki niyyat ke sath Etikaf ki bhi niyyat kar lein jab tak masjid mein rahenge Etikaf ka bhi sawab milega. Niyyat ke alfaaz ye hain:

بِسْمِ اللهِ دَخَلْتُ وَعَلَيْهِ تَوَكَّلْتُ وَنَوَيْتُ سُنَّةَ الْاِعْتِكَافِ اَللّٰهُمَّ افْتَحْ لِي اَبْوَابَ رَحْمَتِكَ

Tarjuma : Allah ta'ala ke muqaddas naam ki barkat ke sath mein dakhil hua aur usi par maine bharosa kiya aur maine sunnat e Etikaf ki niyyat ki ya Allah mere liye apne rahmat ke darwaze khol de.

Qur’an majeed padhne ka bayan

1) Hazrate Usman radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki tum mein sab se achcha aadmi wo hai jis ne Qur’an ko sikha aur doosron ko sikhaya. (bukhari)

2) Hazrate Ma'az juhani radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo aadmi Qur’an ko pade aur us par amal kare to qiyamat ke din us ke maa'n aur baap ko aisa taaj pahnaya jayega ki us ki chamak duniya ke sooraj ki chamak se badh kar hogi

jab ki sooraj ko itna qareeb maan liya jaye ki jaise tumhare gharon mein utar aaya hai phir tum samajh sakte ho ki jab maa'n baap ka ye martaba hoga to us shakhs ka kya darja hoga jis ne Qur'an kareem par amal kiya. *(ahmad)*

3) Hazrate ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs Qur'an majeed mein se ek harf (letter) padhe to har harf ke badle ek neki milegi aur har neki 10 nekiyon ke barabar hogi. (tirmizi)
Qur'an mein kul (total) 321267 huroof hain to poore Qur'an ki tilawat se 3212670 nekiyan milengi.

4) Hazrate Bara radiallaho ta'ala anhu ne farmaya ki ek shakhs surah e kahf padh raha tha aur us ke qareeb ek taraf do rassiyon se ghoda bandha hua tha us ghode par ek baadal chha gaya aur ghode se qareeb hua phir aur qareeb hua aur ghode ne us ko dekh kar uchhalna koodna shuru kiya jab subah hui to us ne Huzoor alaihissalatu wassalam ke paas aakar saara qissa bayan kiya aap ne farmaya ye sakina yani rahmat thi jo Qur'an padhne ke sabab utari. *(bukhari, muslim)*

5) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai ki Usaid ibne huzair ne bayan kiya hai ki mein raat ko surah e baqrah padh raha tha aur mera ghoda mere paas bandha hua tha achanak ghoda koodne

uchhalne laga mein padhte padhte chup ho gaya to ghoda bhi thahar gaya maine phir padhna shuru kiya ghoda phir usi tarah uchhalne koodne laga aakhir maine padhna band kar diya aur mera beta yahya ghode ke qareeb so raha tha mujh ko dar hua ki kahin ghoda us ko takleef na pahuncha de is khayaal se yahya ko hata kar jab aasman ki taraf sar uthaya to achanak dekha ki koi cheez chhappar ki taraf hai jis mein chiragon jaisi chamakti hui cheezein hain jab subah hui to is qissa ko maine Huzoor alaihissalatu wassalam se bayan kiya aapne farmaya aey ibne huzair Qur'an padhte raho maine kaha ya rasoolallah! Mera beta yahya qareeb tha mujhe ko dar hua ki kahin ghoda us ko kuchal na de isliye mein yahya ki taraf chala gaya aur aasman ki taraf sar uthaya to koi cheez chhappar ki taraf dikhai di jis mein chiragon ki tarah cheezein thi phir maine bahar nikal kar dekha to kuch bhi na tha Huzoor alaihissalatu wassalam ne farmaya tum jante ho wo kya tha? Maine kaha nahi! Aapne farmaya wo firishte the jo tere Qur'an padhne ko sunne aaye the agar tu barabar padhta rahta to subah ko log firishton ko dekhte aur firishte un ki nazaron se na chhupte.
(bukhari, muslim)

6) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne Hazrate Ubai bin Kaab radiallaho ta'ala anhu se puchha ki tum namaz mein kya padhte ho to unhone surah e fatiha padhi to

Huzoor alaihissalatu wassalam ne farmaya qasam hai us zaat ki jis ke qabza mein meri jaan hai ki taurat, injeel aur zabur yahan tak ki Qur'an mein is ke misl koi doosri soorat nahi utari. *(tirmizi)*

7) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki har cheez ka dil hai aur Qur'an ka dil surah e yaseen hai to jo shakhs surah yaseen ko padhe us ke liye 10 Qur'an padhne ka sawab likha jata hai. *(tirmizi, daarmi)*

8) Hazrate Ata ibne ribaah radiallaho ta'ala anhu ne kaha ki mujh ko maloom hua ki rasoolullah sallallaho alaihi wasallam ne farmaya ki din ke shuru hissa mein jo shakhs surah e yaseen padhe to us ki haajatein aur muradein poori kar di jati hain. *(daarmi)*

9) Hazrate Maaqil ibne yasaar muzni radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ne farmaya ki jis aadmi ne sirf khuda ki khushi hasil karne ke liye surah e yaseen ko padha to us ke agle gunah maaf kiye jate hain to is soorat ko tum log apne murdon ke paas padha karo. *(baihaqi)*

10) Hazrate Ali radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko ye farmate huye suna

ki har cheez ki ek khubsoorati hai aur Qur'an paak ki khubsoorati surah e Rahman hain. *(baihaqi)*

11) Hazrate Abu darda radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya kya tum mein se koi aadmi raat ke waqt tihai (1/3) Qur'an nahi padh sakta? Sahaba ne puchha ya rasoolallah! Tihai Qur'an kaise padha jaye? Aap ne farmaya surah e ikhlas tihai Qur'an ke barabar hai. *(muslim, bukhari)*

12) Hazrate Abu moosa ash'ari radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki Qur'an ki hifazat karo qasam hai us zaat ki jis ke qabza mein meri jaan hai apni rassi se unt nikal jane ki ba nisbat Qur'an seena se jald nikal jata hai.
(bukhari, muslim)

13) Hazrate Sayeed ibne ubada radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs Qur'an majeed padhe aur phir us ko bhul jaye wo qiyamat ke din khuda se is haal mein milega ki us ke hath paanv kodh ke sabab gal gaye honge. *(Abu dawood, daarmi)*

Kuch zaruri mas'ale

1) namaz ke bahar kisi soorat ke shuru se padhte waqt اَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ "Aauzu billahi minash shaitaan nirrajeem" padhna mustahab aur "Bismillah" padhna

sunnat hai aur bich surat se padhna shuru kare to "Aauzu billah" aur "Bismillah" se padhna mustahab hai.
(bahare shariat)

2) surah e tauba ke shuru mein "Aauzu billah" padhne ka naya tareeqa jo aaj kal ke hafizon ne nikala hai be asal hai aur ye jo mashhoor hai ki 'surah e tauba ke kisi hissa se padhna shuru kare to bismillah na padhe ye mahaz galat hai'. *(bahare shariat jild 3 page 309)*

3) kuch jagahon par surah e tauba ki aakhiri do aayaton se padhna shuru karte hain to bismillah nahi padhte halanki is aayat ke shuru mein bhi aauzu billah aur bismillah padhna mustahab hai.

4) kisi jagah sab log buland aawaz se Qur'an majeed padhe ye haraam hain. Bahut si jagahon par teejon mein sab buland aawaz se padhte hain ye haraam hai agar kai aadmi padhne wale ho to hukm hai ki aahista padhein.
(bahare shariat jild 3 page 310, durre mukhtar maye raddul muhtaar jild 1 page 383)

5) poore Qur'an majeed ka zubani yaad karna farze kifaya hai aur surah e fatiha aur doosri chhoti surat ya us ki misl jaise teen chhoti aayatein ya ek badi aayat ka zubani yaad karna wajibe ayen hai. *(bahare shariat)*
Aur durre mukhtar mein bhi aisa hi hai.

6) Qur'an majeed ke sab harfon (letters) ko us ki saheeh aawaz ke sath padhein warna matlab bigadne ki soorat mein namaz na hogi. *(bahare shariat)*

7) jo log Qur'an majeed ke saheeh padhne par qudrat na rakhte ho un ke liye zaruri hai ki saheeh padhne ki poori koshish jaari rakhein warna namaz na hogi.
(fatawa razwiya jild 3 page 95, shaami jild 1 page 409)

8) dehaton mein chhote chhote madarson ke bahut se mudarriseen (teachers) ko dekha gaya hai ki wo Qur'an majeed ke huroof (letters) ko saheeh nahi padhte hain ye sakht gunah hain aur kuch to bila wuzu Qur'an majeed ko hath lagate hain jo sakht najaaiz wa haraam hai.

9) aaj kal bahut se hafiz is tarah Qur'an majeed padhte hain ki jaldi mein lafz ke lafz kha jate hain aur us par fakhr hota hai ki fulan itna jald padhta hai halanki is tarah Qur'an majeed padhna sakht haraam hai.
(bahare shariat jild 3 page 306)

10) makrooh waqton mein yani sooraj nikalte, doobte waqt aur dopahar mein Qur'an majeed ka padhna jaaiz hai magar behtar nahi. Hazrat Sadrushshariya Maulana Amjad Ali sahab rahmatullahi ta'ala alaihi likhte hain ki in waqton mein Qur'an majeed padhna behtar nahi behtar ye hai ki zikr aur durood shareef mein laga rahe.
(bahare shariat jild 3 page 230)

Aur behtar ka khilaaf bila karahat jaaiz hai.

Hajj ka bayan

1) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki aey logon! Khuda ne tum par hajj farz kiya hai Aqra ibne Haabis radiallaho ta'ala anhu ne khade ho kar puchha ya rasoolallah! Kya har saal hajj farz hai? Farmaya agar main haan kar du to har saal hajj farz ho jaye aur agar har saal farz ho jaye to tum use ada karne ki taqat nahi rakhte isliye hajj poori zindagi mein sirf ek martaba farz hai aur jo is se zyada kare wo nafl hai. *(ahmad, daarmi, mishkat)*
Maloom hua ki Huzoore akram sallallaho alaihi wasallam shariat ke hukmon par poora ikhtiyar rakhte hain ki agar chahate to har saal hajj karna farz kar dete.

2) Hazrate Ibne Abbas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo aadmi hajj ka irada kare to phir jald us ko poora kare.
(Abu dawood, daarmi)

3) Hazrate Ibne Mas'ood radiallaho ta'ala anhu ne kaha ki nabiyye kareem alaihissalatu wassalam ne farmaya ki hajj aur umrah ek ke baad dusre ko ada karo yani qiraan ka ihraam bandhon ya ek ke baad fauran doosre ka

ihraam bandhon isliye ki ye donon iflaas aur gunahon ko is tarah door kar dete hain jis tarah bhatti lohe, chaandi aur sone ke mail ko door kar deti hai aur hajj maqbool ka badla sirf jannat hai. *(tirmizi, nasai)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs hajj ya umrah ya Allah ke rasta mein ladai ke irada se nikla aur phir rasta hi mein mar gaya to Allah ta'ala us ke haq mein humesha ke liye mujahid, haji aur umrah karne wale ka sawab likh deta hai. *(baihaqi, mishkat)*

5) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki ramzan mein umrah karna hajj ke barabar hai.

6) Hazrate Abu Razin uqaili radiallaho ta'ala anhu se riwayat hai ki wo nabiyye kareem sallallaho alaihi wasallam ke paas hazir huye aur kaha ya rasoolallah! Mera budha baap itna kamzor hai ki hajj wa umrah ki taqat nahi rakhta aur na sawari par safar karne ki us mein quwwat hai aap ne farmaya tu apne baap ki taraf se hajj wa umrah kar le. *(tirmizi, Abu dawood)*

7) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ke paas ek aadmi ne hazir ho kar kaha ki meri bahan ne hajj ki mannat maani

thi aur mannat poori karne se pehle wo mar gai aap ne farmaya agar us par qarz hota to kya us ko tu ada karta? Usne kahan haan! Aap ne farmaya to phir khuda e ta'ala ka qarz bhi ada kar ki us ka ada karna zyada zaruri hai. *(bukhari, muslim)*

8) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki aurat baghair mehram ke hargiz safar na kare chahe wo hajj hi ka safar kyun na ho. *(bukhari, muslim)*

9) Hazrate Ali radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs raah ke kharch aur baitullah shareef tak pahuncha dene waali sawari ke kharch ka maalik ho aur phir us ne hajj nahi kiya to us ke yahoodi ya nasrani hokar marne mein koi farq nahi aur ye isliye ki Qur'an majeed mein hai ki "Khuda e ta'ala ke liye baitullah ka hajj karna logon par farz hai jab ki hajj ke saare zaruri kharch ka Maalik ho". *(tirmizi)*

Kuch zaruri mas'ale

1) dikhawe ke liye hajj karna aur haraam maal se hajj ko jana haraam hai.
(durre mukhtar, raddul muhtaar, bahare shariat jild 6 page 719)

2) hajj karne ke liye bhi tasweer aur photo khinchana jaaiz nahi chahe hajj farz ho ya nafl.

Fatawa razwiya jild 3 page 729 par ashbaah se hai ki gunah se bachna neki kamane se aham hai.

3) aurat ko makka shareef tak jane mein teen din ya zyada ka rasta ho to us ke sath shauhar ya mehram hona zaruri hai chahe wo jawan aurat ho ya budhi. Mehram ka matlab ye hai ki jis se humesha ke liye us aurat ka nikah haraam hai chahe nasab ki wajah se nikah haraam ho jaise baap, beta aur bhai waghaira ya doodh ke rishta se nikah haraam ho jaise doodh shareeki bhai, baap, beta waghaira ya sasurali rishta ke sabab nikah haraam ho jaise sasur aur shauhar ka beta waghaira. *(bahare shariat)*

4) shauhar ya mehram jis ke sath aurat safar kar sakti hai us ka aaqil baligh hona aur faasiq na hona shart hai, pagal ya nabaligh ya faasiq ke sath nahi ja sakti.
(aalamgeeri, durre mukhtar, bahare shariat)

5) aurat ko baghair mehram ya shauhar ke hajj ke liye jana haraam hai agar hajj karegi to ho jayega magar har qadam par gunah likha jayega.
(fatawa razwiya jild 4 page 691)

Kuch auratein baghair mehram apne peer ya kisi budhe aadmi ke sath hajj ko jati hain ye bhi najaaiz wa haraam hai.

6) aurat ke sath shauhar ya mehram na ho to us par zaruri nahi ki hajj ke jane ke liye nikah kare. *(bahare shariat)*

7) agar hajj ke kharch ka maalik ho aur khujoor waghaira lane ki taqat na rakhta ho to tab bhi hajj ko jana farz hai us ki wajah se hajj na karna haraam hai. *(bahare shariat)*

8) sarkare aqdas sallallaho alaihi wasallam ke rauza ki ziyarat kare aur baitullah shareef ki haziri ke baad hajiyon ko chahiye to ye tha ki apne logon mein mazhabi rang paida karte magar afsos ki aisa karne ke bajaye wahan se radio lakar apne logon ko dete hain jis se wo gaana bajana sun kar gunah kamate rahte hain jis se radio lane wale haaji bhi gunahgar hote hain isliye ki Allah ne farmaya ki "Neki aur parhezgari par logon ki madad karo, gunah aur zyadti par madad na kro". *(para 6 ruku 5)*

9) jis ne paak maal, paak kamai, paak niyyat se hajj kiya aur us mein ladai jhagda aur har qism ke gunah se bacha phir hajj ke baad fauran mar gaya itni muhlat na mili ki jo Allah ya bandon ke haq us ke zimma the unhein ada karta ya ada karne ki fikr karta to hajj qubool hone ki soorat mein poori ummeed hai ki Allah ta'ala apne saare haq ko maaf farma de aur bandon ke haq ko apne zimma lekar haq walo ko qiyamat ke din raazi kare.
(aajbul imdad writer aala Hazrat imaam ahmad raza rahmatullahi ta'ala alaihi)

Aur agar hajj ke baad zinda raha aur jahan tak ho saka haq ada kiya, guzre huye saalon ki baaqi zakaat ada kar di, chhuti hui namaz aur roza ki qaza ki, jis ka haq maar liya tha us ko ya marne ke baad uske warison ko de diya, jise takleef pahunchi thi maaf kara liya, jo haq wala na raha us ki taraf se sadqa kar diya, agar Allah aur bandon ke haq mein se ada karte karte kuch rah gaya to maut ke waqt apne maal mein se un ke ada karne ki wasiyat kar gaya. Khulasa ye ki Allah aur bandon ke haq se chhutkare ki jahan tak ho saka poori koshish ki to us ke liye bakhshish ki aur zyada ummeed hai. *(aajbul imdad)*

Haan agar hajj ke baad qudrat hone ke bawujood in baaton se laparwahi barti unhein ada na kiya to ye sab gunah phir se us ke zimma honge isliye ki Allah aur bandon ke haq to baaqi hi the un ke ada karne se der karna phir taaja gunah hua jis ko door karne ke liye wo hajj kaafi na hoga isliye ki hajj waqt par namaz aur roza waghaira ada na karne ke gunah ko dhota hai, hajj se namaz aur roza ki qaza hargiz nahi maaf hoti aur na agle zamana ke liye aazadi milti hai balki maqbool hajj ki pahchan hi ye hai ki haaji pehle se achcha hokar wapas ho. *(aajbul imdad)*

Aaj kal bahut se log kai saalon tak Allah ke haq yani namaz, roza aur zakaat waghaira nahi ada karte aur bandon ke haq ki kuch parwa nahi karte, kisi ko qatl karte

hain, kisi ki zameen jabardasti le lete hain, kisi ka maal churate hain, kisi ka rupya le lete hain aur kisi ko satate hain phir hajj kar aate hain aur ye samajhte hain ki humara sab gunah maaf ho gaya na ab chhuti hui qaza namazein padhni hain na bandon ke haq maaf karana hain ye un ki bahut badi bhool hai.
Maula ta'ala musalmano ko taufeeq ata farmaye ki wo Allah aur bandon ke haq ko poora karein.

آمِیْن بِجَاہِ حَبِیْبِہٖ سَیِّدِ الْمُرْسَلِیْنَ صَلَوَاتُ اللهِ تَعَالٰی وَ سَلَامُہٗ عَلَیْہِ وَعَلَیْھِمْ أَجْمَعِیْنَ

Madeena shareef ki haziri

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo shakhs meri qabr ki ziyarat kare us ke liye meri shafa'at wajib hai. *(daarqutni, baihaqi)*

2) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo meri ziyarat ke liye aaya siwaye meri ziyarat ke aur kisi matlab ke liye na aaya to mujh par haq hai ki qiyamat ke din us ki shafa'at karu. *(daarqutni, tabrani)*

اللّٰھُمَّ ارْزُقْنَا شَفَاعَةَ حَبِیْبِكَ الْمُصْطَفٰی وَنَبِیِّكَ الْمُجْتَبٰی عَلَیْہِ التَّحِیَّةُ وَالثَّنَا

Tarjuma : aey Allah! Apne habeeb e mustafa wa nabiyye mujtaba alaihit tahiyyatu wassana ki shafa'at humein

naseeb farma.

3) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki jis ne hajj kiya aur meri wafat ke baad meri qabr ki ziyarat ki to aisa hai jaise meri (duniyavi) zindagi mein ziyarat ki. *(daarqutni, tabrani)*

Note :
(1) ziyarate aqdas wajib ke qareeb hai.
(fatawa razwiya, bahare shariat)
(2) hajj ke liye jana aur sarkare aqdas sallallaho alaihi wasallam ke rauza ki ziyarat na karna badnaseebi ki pahchan hai.

Nabi sallallaho alaihi wasallam zinda hain

1) Hazrate Abu darda radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki khuda e ta'ala ne zameen par nabiyon ke jismon ko khana haraam farma diya hai lihaza Allah ke nabi zinda hain, rozi diye jate hain. *(ibne maaja, mishkat page 121)*

Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte

hain ki khuda e ta'ala ke nabi duniyavi zindagi ki haqeeqat ke sath zinda hai. *(ashi'atullamaat jild 1 page 576)*

Aur Hazrate Mulla Ali Qaari rahmatullahi ta'ala alaihi is hadees ki sharah mein farmate hain ki nabi ki duniyavi aur baad wafat ki zindagi mein koi farq nahi isiliye kaha jata hai auliyaullah marte nahi balki ek ghar se doosre ghar ki taraf chale jate hain. *(mirqaat jild 2 page 212)*

2) Hazrate Aaus ibne aaus radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki khuda e ta'ala ne nabiyon ke jismon ko zameen par khana haraam farma diya hai.
(Abu dawood, nasai, daarmi, baihaqi, ibne maaja, mishkat page 120)

Hazrate Mulla Ali Qaari is hadees ki sharah mein farmate hain ki nabi apni qabron mein zinda hain.
(mirqaat jild 2 page 209)

Aur Hazrate Shaykh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi isi hadees ki sharah mein farmate hain ki nabi zinda hain aur un ki zindagi sab mante aaye hain koi khilaaf nahi. Un ki zindagi jismani haqeeqi duniyavi hai shaheedon ki tarah sirf maanwi aur ruhani nahi hai.

Kuch zaruri mas'ale

1) nabi wafat ke baad duniyavi zindagi ki haqeeqat ke sath zinda rahte hain isiliye meraj ki raat mein jab sarkare aqdas sallallaho alaihi wasallam baitul muqaddas pahunche to nabiyon ko wahan namaz padhai agar nabi wafat ke baad zinda na hote to baitul muqaddas mein namaz padhne ke liye kaise aate.

2) nabiyon ki zindagi jismani haqeeqi duniyavi hai shaheedon ki tarah sirf maanwi aur ruhani nahi hai isiliye nabi ki wafat ke baad un ka chhoda hua maal taqseem nahi hota aur na un ki auratein doosre se nikah kar sakti hai aur shaheedon ka chhoda hua maal taqseem hota hai aur un ki auratein iddat guzaar ne ke baad doosre se nikah kar sakti hain.

3) nabiyon ki zindagi barzakhi nahi balki duniyavi hai bas farq sirf ye hai ki hum jaise logon ki nigahon se chhupe hain.
Maraqil falaah mein hai ki ye baat bade bade tahqeeq karne wale aalimo ke nazdeek sabit hai ki sarkare aqdas sallallaho alaihi wasallam haqeeqi duniyavi zindagi ke sath zinda hain, un ko rozi di jati hai, tamam lazzat waali cheezon ka maza pate hain lekin jo log ki unche darjon tak nahi pahunchte hain un ki aankhon se chhupe hain.
(Tahtawi page 447)

Aur nasimurriyaz sharah shifa qazi iyaaz jild 1 page 196 mein hai ki nabi haqeeqi zindagi ke sath apni qabron mein zinda hain.

Aur mirqaat sharah mishkat jild 1 page 284 mein hai ki beshak Huzoor sallallaho alaihi wasallam zinda hain, unhein rozi di jati hai aur un se har qism ki madad mangi jati hai.

Aur Hazrate Shaykh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi ne apne khat 'sulook aqrabussubul bittawajjuhi ila sayyadirrasool maye akhbarul akhyar rahimiya' deoband ki chhapi hui page 161 mein farmaya ki ummat ke aalimo mein bahut se ikhtilaf aur kai mazhab hote huye kisi ko is mas'ala mein koi ikhtilaf nahi hai ki aala Hazrat sallallaho alaihi wasallam duniyavi zindagi ki haqeeqat ke sath qaayam aur baaqi hain. Nabi ki is zindagi mein majaz ki milawat aur pher phaar ka waham nahi hai aur ummat ke kaamon par hazir wa nazir hain aur haqeeqat chahane walo ke liye aur un logon ke liye ki aala Hazrat sallallaho alaihi wasallam ki janib tavajjoh rakhte hain Huzoor un ko fayda pahunchane wale aur parwarish karne wale hain.

4) para 23 aakhiri ruku ki aayat mein Allah ne jo Huzoor sallallaho alaihi wasallam ke liye maut aana zikr farmaya

to us ka matlab is duniya se jana hai aur hadeeson mein wafat ke baad ki haqeeqi zindagi murad hai.

Kharidne aur bechne ka bayan halal rozi

1) Hazrate Abdullah ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki shariat ke doosre farzon ke baad halal rozi hasil karna farz hai. *(baihaqi, mishkat)*

2) Hazrate Abu bakr radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki jis badan ko haraam khurak (ghiza) di gai wo jannat mein na jayega. *(baihaqi, mishkat)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki logon par ek zamana aisa bhi aayega jab ki koi is baat ki parwa na karega ki us ne jo maal hasil kiya wo halal hai ya haraam. *(bukhari shareef)*

Kuch zaruri mas'ale

1) chakki wale gehu waghaira pisne ke baad fi kilo tees chalis gram aataa 'jarti' kah kar nikal lete hain ye najaaiz wa haraam hai isliye ki itna zyada aataa nahi jalta, suboot

ye hai ki chakki wale ke paas das panch kilo aataa har din bach jata hai.
Aur agar chakki wale kuch paisa aur apne pise huye mein se kuch aataa mazdoori thahara dein to ye bhi najaaiz hai. Bahare shariat jild 14 page 141 mein hai ki mazdoori par kaam karaya aur ye tay paya ki isi mein se itna tum mazdoori le lena ye najaaiz hai jaise kapda bunne ke liye soot diya aur kah diya ki aadha kapda mazdoori mein le lena ya ghalla utha kar lao us mein se do ser mazdoori le lena ya chakki chalane ke liye bail liye aur jo aataa pisa jayega us mein se itna mazdoori mein de diya jayega ya khet katwaya aur usi mein se mazdoori dena tay kiya ye sab sooratein najaaiz hain isi tarah durre mukhtar aur aalamgeeri mein bhi hai.
Haan paisa aur kuch gehu ya baajra waghaira mazdoori muqarrar karein to jaaiz hai. Bahare shariat mein hai ki jaaiz hone ki soorat ye hai ki jo kuch mazdoori mein dena hai us ko hi pehle se alag kar de ki ye tumhari mazdoori hai jaise soot ko do hissa karke ek hissa ki nisbat kaha ki is ka kapda bun do aur doosra diya ki ye tumhari mazdoori hai ya ghalla uthane wale ko usi ghalla mein se nikaal kar de diya ki ye teri mazdoori hai aur ye galla fulan jagah pahuncha de jaisa ki phaad wale pehle hi apni bhunai nikaal kar baaqi ko bhunte hain.

2) kuch log is tarah se khet katwate hain ki hum fi beegha ya har roz 4 ser dhaan mazdoori denge magar ye nahi

thahrate ki hum tumhare kaam kiye huye mein se denge ab chahe usi kaam kiye huye mein se dein koi harj nahi.
(durre mukhtar)

3) kapda silne ke liye diya to darji ne us mein se kaat liya, rui kaat ne ke liye di to kaat ne wale ne rui nikaal li, kapda bunne ke liye diya to bunne wale ne soot nikaal liya aur bharne ke liye diya to bharne walo ne soot nikaal liya ye sab najaaiz wa haraam hai.

Afsos ki ye saari baatein khullam khulla musalmano mein is tarah rawaaj pa gai hain ki ab logon ko khayaal hi nahi hota ki hum haraam rozi se apna pet bhar kar apni aakhirat barbad kar rahe hain balki awaam to awaam kuch khaas log bhi is tarah haraam rozi kamane mein nidar dikhai dete hain.

Achcha vyapari (businessman)

1) Hazrate Abu Sayeed radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ki bahut sachche aur diyanatdar vyapari ka hashr nabiyon, siddiqon aur shaheedon ke sath hoga.
(alaihimussalam, radiallaho ta'ala anhum)

2) Hazrate Ubaid ibne rifa'aa radiallaho ta'ala anhu apne baap se riwayat karte hain ki Huzoor alaihissalatu wassalam ne farmaya ki qiyamat ke din galat vyapariyon

ka hashr nafarmanon ke sath hoga magar jo vyapari khuda e ta'ala se darte huye haraam se bache, jhooti qasam na khaye aur sach bole to us ka hashr fajiron ke sath nahi hoga. *(tirmizi, ibne maaja)*

3) Hazrate Waasila ibne asqa radiallaho ta'ala anhu ne farmaya ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki jo shakhs aebdar cheez beche aur us ke aeb ko zahir na kare wo humesha Allah ta'ala ke ghazab mein rahega aur firishte us par lanat karte rahenge.
(ibne maaja)

Kuch zaruri mas'ale

1) murdar ki charbi ko bechna ya us se kisi tarah ka fayda uthana jaaiz nahi na use chirag mein jala sakte hain na chamda pakane ke kaam mein la sakte hain.
(shaami jild 4 page 120, bahare shariat jild 11 page 578)

2) murdar ke chamde ko bhi bechna jaaiz nahi jo pakaya hua na ho aur dabagat kar li ho to bechna jaaiz hai aur us ko kaam mein lana bhi jaaiz hai.
(durre mukhtar, bahare shariat)
Dabagat ki teen sooratein hain khaare namak waghaira kisi dawa se pakaya jaye ya sirf dhoop ya hawa mein sukha liya jaye ki saara paani sukh kar badboo jati rahe.
(bahare shariat)

3) hindustan ke kafir harbi hain. *(tafseer e ahmadiya page 300)*

Aur kafire harbi ke hath murdar ki charbi aur chamda bechna jaaiz hai.
(bahare shariat ba hawala e raddul muhtaar)

4) kuch log gaay, bakari batai par dete hain ki jitne bachche paida honge donon aadha aadha le lenge ye najaaiz hai, bachche usi ke hain jis ki gaay aur bakari hai doosre ko sirf us ke kaam ki wajibi mazdoori milegi.
(Bahare shariat jild 14 page 2219, shaami jild 3 page 361)
aur aise hi tatar khaniya mein hai, isi tarah fatawa aalamgeeri jild 4 page 430 mein hai.

5) kisi ko murgi di ki jitne ande degi donon aadha aadha le lenge ye bhi najaaiz hai ande usi ke hain jiski murgi hai.
(fatawa aalamgeeri jild 4 page 430, bahare shariat jild 14 page 143)

6) kisi cheez ki qeemat zyada mangna phir us se kam mangna phir us se kam par de dena jaaiz hai ye jhoot mein dakhil nahi hai.

7) talaabon aur jheelon ka machhliyon ke shikar ke liye theka dena jaisa ki hindustan mein raaej hai najaaiz hai.
(bahare shariat jild 11 page 87)

Sood ka bayan

1) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam ne sood lene walo, sood dene walo, soodi dastawez likhne walo aur us ke gawahon par lanat farmai hai aur farmaya ki wo sab gunah mein barabar ke shareek hain. *(muslim shareef)*

2) Hazrate Abdullah ibne Hanzala gahsilul malaeka radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki sood ka ek dirham jis ko aadmi jaanbujh kar khaye us ka gunah 36 baar zina karne se zyada hai. *(ahmad, daar qutni, mishkat)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki sood ka gunah aise 70 gunahon ke barabar hai jin mein sab se kam darja ka gunah ye hai ki mard apni maa'n se zina kare. *(ibne maaja, baihaqi)*

4) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs kisi ko qarz de aur phir qarz lene wala us ke paas koi hadiya aur tohfa bheje ya sawari ke liye koi janwar pesh kare to us sawari par sawar na ho aur us ka hadiya aur tohfa qubool na kare

albatta qarz dene se pehle aapas mein is tarah ka muamala hota raha ho to koi harj nahi. *(ibne maaja, baihaqi)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein likhte hain ki har qarz ki jis se fayda hasil ho sood hai. *(ashi'atullamaat jild 3 page 25)*

Kuch zaruri mas'ale

1) sood haraam qatai hai us ke haraam hone ka inkar karne wala kafir hai. Haraam samajh kar sood lene wala faasiq hai us ki gawahi nahi maani jayegi. *(bahare shariat)*

2) jo muamala do musalmano ke darmiyan mana hai agar kafir harbi ke sath kiya jaye to mana nahi shart ye hai ki musalman ka fayda ho jaise ek rupya ke badle mein do rupya kharide ya us ke hath murdar ko bech daala ki is tareeqa par musalman se rupya hasil karna shara ke khilaaf aur haraam hai aur kafir se hasil karna jaaiz hai. *(shaami, bahare shariat jild 11 page 153)*

3) hindustan agarche darul islam hai us ko darul harb kehna saheeh nahi magar yahan ke kuffar yaqeenan na to zimmi hain na mustamin kyunki zimmi ya mustamin ke liye badshahe islam ka zimma aur aman dena zaruri hai lihaza yahan ke kafiron ke maal aqde fasid ke zariye hasil kiye ja sakte hain jab ki bad ahadi na ho. *(bahare shariat jild 11 page 153)*

4) hindustani kafiron ka maal chori, daaka, makkari aur fareb se hasil karna jaaiz nahi.

5) india government ki taraf se jagah jagah jo bilaak qaem hain wahan se rupya waghaira zaed raqam dene ki shart par bila zarurat lana aur unhein nafa dena mana hai.

6) bank chahe india (ghair muslim hukoomat) ka ho ya kisi kafir harbi ka us ka nafa shar'an sood nahi isi tarah india government ya kafir harbi ke muslim mulazimeen ko fund ka jo nafa milta hai wo bhi sood nahi albatta muslim bank ka nafa sood hai.
Fatawa azeeziya jild 1 page 39 par hai ki harbiyon se rupya ka nafa lena is wajah se halal hai ki harbi ka maal jaaiz hai agar bad ahadi na ho aur jab harbi khud ba khud de to bila shubah jaaiz hai.

Rahan aur Bay -e- salam

1) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem madeena tayyiba mein tashreef laye, madeena ke log phalon mein saal do saal aur teen saal ki advance bikri kiya karte the Huzoor sallallaho alaihi wasallam ne farmaya ki jo shakhs is tarah ki bikri kare use chahiye ki muqarrara naap, muqarrara wazan aur muqarrara muddat ke sath kare.
(bukhari, muslim)

2) Hazrate Sayeed ibne musayyib radiallaho ta'ala anhu se riwayat hai ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke kisi cheez ko rahan kar dene se rahan karne wale ki milkiyat khatm nahi ho jati us ke nafa ka haqdaar raahin (jo doosre ke paas koi cheez rakhe) hai aur cheez barbad ho jaye to murtahin (jis ke paas koi cheez rahan rakhi jaye) jurmana ka zimmadar hai. *(mishkat)*

Kuch zaruri mas'ale

1) bay -e- salam yani aisi kharidari wa bikri ki jis mein qeemat naqd aur maal udhar ho jaaiz hai jaise zaid ne bakr se kaha ki aap 100 rupya humein de dijiye hum fi rupya ek kilo gehu aap ko fulan tareekh mein de denge to chahe us waqt ya ada karne ke waqt bazar ka bhaaw (rate) 2 rupya kilo ho zaid par fi rupya ek kilo gehu dena wajib hoga isliye ki ye bai shar'an jaaiz hai magar shart ye hai ki jis cheez ko becha gaya ho us ki jins bayan kar di jaye ki gehu dega ya jau aur us ki qism bayan kar di jaye ki fulan naam ka gehu dega aur ye bhi bayan karna zaruri hai ki gehu bahut uncha wala hoga ya darmiyani ya kam darja wala aur ye bhi batana zaruri hai ki gehu kitna dega, kis tareekh mein dega aur kis jagah dega aur bhi kuch shartein hai jin ko bahare shariat waghaira se maloom karein.

2) khet rahan rakhne ka jo aam riwaaj hai ki kisi shakhs ko kuch rupya de kar us ka khet is shart par rahan rakhte

hain ki hum khet se fayda uthate rahenge aur governmenti lagaan dete rahenge phir jab tum rupya ada karoge to hum khet wapas kar denge ye najaaiz hai isliye ki qarz dekar nafa hasil karna sood hai haraam hai. Hadees shareef mein hai كُلُّ قَرْضٍ جَرَّ نَفْعًا فَهُوَ رِبًا
Tarjuma : qarz se jo nafa hasil ho wo sood hai.
Albatta kafir harbi ka khet is tarah le sakta hai.

Kuch log khet is tarah rahan rakhte hain ki jis ke paas rahan rakha gaya wo khet ko jotey boye fayda hasil kare aur khet ka das panch rupya saal kiraya muqarrar kar dete hain aur tay ye pata hai ki wo raqam qarz se mujra nahi hoti rahegi jab kul raqam ada ho jayegi to khet wapas ho jayega is soorat mein ba zahir koi kharabi nahi maloom hoti agarche kiraya kam tay paya ho isliye ki ye soorat ijaara mein dakhil hai yani itne zamana ke liye khet kiraya par diya aur kiraya advance le liya.
(bahare shariat jild 17 page 39)

Qarzdar ko muhlat dena

1) Hazrate Abu qatada radiallaho ta'ala anhu ne kaha ki maine rasoole kareem alaihissalatu wattasleem ko farmate huye suna ki jo shakhs qarzdar ko muhlat de ya qarz maaf kar de to Allah ta'ala us ko qiyamat ke din ki sakhtiyon se mahfooz rakhega. *(muslim shareef)*

2) Hazrate Imran ibne husain radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis ka kisi shakhs par koi haq ho wo use muhlat de to use har din ke badle mein sadqa ka sawab milega. *(ahmad, mishkat)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki momin ki jaan apne qarz ke sabab latki rahti hai jab tak ke us ka qarz ada na kar diya jaye.

4) Hazrate Abdullah ibne amar radiallaho ta'ala anhuma se marwi hai ki Huzoor alaihissalatu wassalam ne farmaya ki shaheed ke sab gunah bakhsh diye jate hain siwa e qarz ke. *(muslim)*

Zameen par najaaiz qabza

1) Hazrate Saalim radiallaho ta'ala anhu apne baap se riwayat karte hain ki rasoole kareem alaihissalatu wattasleem ne farmaya ki jo shakhs doosre ki zameen ka kuch hissa nahaq daba le to use qiyamat ke din 7 zameenon ki tah tak dhansaya jayega. *(bukhari shareef)*

2) Hazrate Sayeed ibne Zaid radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo

shakhs kisi ki balisht bhar zameen zulm se hasil karega use qiyamat ke din 7 zameenon ka haar pahnaya jayega. *(muslim, bukhari)*

3) Hazrate Abu hurrah raqashi radiallaho ta'ala anhu apne chacha se riwayat karte hain ki unhone kaha ki Huzoor alaihissalatu wassalam ne farmaya ki khabardar kisi par zulm na karna aur kaan khol kar sun lo ki kisi shakhs ka maal tumhare liye halal nahi ho sakta magar wo khushi dil se raazi ho jaye. *(baihaqi)*

Nikah ka bayan

1) Hazrate Abdullah ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki aey naujawanon! Tum mein se jo aadmi aurat ka kharch bardasht kar sakta ho wo nikah kare ki ye (ajnabi aurat ki taraf se) nikah ko rokne wala, sharmgaah ki hifazat karne wala hai aur jo aurat ka kharch bardasht na kar sakta ho wo roze rakhe isliye ki roza shahwat ko todta hai. *(bukhari, muslim)*

2) Hazrate Abdullah ibne amr radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ki saari duniya zindagi ki poonji hai aur duniya ki behtareen poonji nek aurat hai. *(muslim)*

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki nikah ke ilawa aur koi rishta dekhne mein nahi aaya jo do aadmiyon ke darmiyan itni gahari muhabbat paida kar de. *(ibne maaja)*

Kuch zaruri mas'ale

1) jo aadmi mahar aur aurat ke kharch ki taqat rakhta ho us ke nikah karne ke baare mein hukm ye hai ki agar use yaqeen ho ki nikah na karne par wo gunah mein phans jayega to nikah karna farz hai aur agar is ka yaqeen nahi balki sirf dar hai to nikah karna wajib hai aur aurat ki khwahish bahut zyada na ho to nikah karna sunnate muakkada hai aur agar is baat ka dar hai ki nikah karega to aurat ko poora kharch na de sakega ya nikah ke baad jo cheezein zaruri hain unhein poora na kar sakega to nikah karna makrooh hai aur agar in baaton ka dar nahi hai balki yaqeen ho to nikah karna haraam hai.
(durre mukhtar, raddul muhtaar, bahare shariat)

2) kuch log bewa auraton ka nikah karna khandan ke liye be izzati samajhte hain ye najaaiz aur gunah hai.

3) murtad wa murtada ka nikah kisi se saheeh nahi ho sakta na musalman se na kafir se na murtada wa murtad se. *(bahare shariat ba hawala e durre mukhtar)*

4) wahabi, deobandiyon, rafziyon, nechariyon waghaira bad'dinon ke sath nikah karna ahle sunnat ke liye hargiz jaaiz nahi.

5) poore hindustan mein aam taur par jo riwaaj hai ki aurat ya vali se ek shakhs ijazat le kar aata hai jise wakeel kehte hain wo nikah padhane wale se kah deta hai ki mein fulan ka wakeel hoon aap ko ijazat deta hoon ki nikah padha dijiye ye mahaz ghalat hai. Wakeel ko ye ikhtiyar nahi ki is kaam ke liye doosre ko wakeel bana de agar aisa kiya gaya to nikah fuzooli hua aurat ki ijazat par mauqoof rahega ijazat se pehle mard wa aurat har ek ko tod dene ka ikhtiyar hasil hai. Lihaza yoon chahiye ki jo nikah padhaye wo khud aurat ya us ke vali ka wakeel bane. *(bahare shariat)*
Ya phir aurat ka wakeel is baat ki bhi ijazat hasil kare ki wo nikah padhane ke liye doosre ko wakeel bana sakta hai.

6) kuch log ijaab wa qubool ke alfaaz bahut aahista bolte hain agar itna aahista bole ki hazireen mein se do aadmiyon ne bhi ijaab wa qubool ke alfaaz na sune to nikah na hua.

7) nikah se pehle ladki aur ladka ko kalima e tayyiba aur imaan mujmal wa mufassal padhna jaisa ki raaej hai behtar hai.

8) nikah ka khutba ijaab wa qubool se pehle padhna mustahab hai.

Mehar ka bayan

1) Hazrate uqba ibne aamir radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki nikah ki sharton mein se jis shart ka poora karna tumhare liye sabse zyada zaruri hai wo wohi shart hai jiske zariye tum ne auraton ki sharmgahon ko apne liye halal kiya hai yani dain, mehar. *(bukhari, muslim)*

2) Hazrate Abu salma radiallaho ta'ala anhu ne kaha ki maine Hazrate Aaisha radiallaho ta'ala anha se puchha ki nabiyye kareem alaihissalatu wattasleem ka mehar kitna tha? Unhone farmaya ki Huzoor ka mehar aap ki aksar beeviyon ke liye 12 uqiya aur ek nash tha. Phir Hazrate Aaisha ne farmaya jante ho nash kya hai? Maine kaha nahi! Unhone farmaya ki aadha uqiya to sab mil kar 500 dirham huye. *(muslim)*
Ek uqiya 40 dirham ka aur ek nash 20 dirham ka hota hai lihaza 12 uqiya aur ek nash ka 500 dirham hua tafseel ye hai 12 uqiya × 70 dirham = 480 dirham + 20 dirham = 500 dirham. Phir ek dirham 3.5 maasha ka hota hai to 500 dirham ka 1750 maasha hua (500 dirham × 3.5 maasha = 1750 maasha) aur 12 maasha ka tola hota hai

to 1750 maasha ka 145 tola 10 maasha hua "1750 maasha ÷ 12 maasha = 145 tola 10 maasha" (naye wazan se 1 kilo 701 gram hua) jis ki qeemat fi tola 5 rupya ke hisab se lagbhag 725 rupya hui aur agar chaandi ki qeemat 40 rupya tola ho jaye to lagbhag 5834 rupye hue.

Mehare Fatima

Hazrate Fatima radiallaho ta'ala anha ka mehar 400 misqaal yani 160 rupye bhar chaandi thi jis ki qeemat 5 rupye bhar ke hisab se 800 rupye hui agar chaandi ki qeemat 40 rupye bhar ho jaye to 160 rupye bhar chaandi ki qeemat 6400 rupye hogi. Fatawa razwiya jild 5 page 325 mein hai ki asal mehar jis par nikah hua 400 misqaal (naye wazan 1 kilo 75 gram taqreeban hua) chaandi thi.

Kuch zaruri mas'ale

1) mehar kam se kam dirham (2 tola 11 maasha chaandi) hai jis ki qeemat 5 rupya fi tola ke hisab se 14 rupye 58 paise hui aur agar chaandi ka bhaaw (rate) 40 rupya tola ho jaye to 10 dirham ka 116 rupye 67 paise ho jayega khulasa ye ki chaandi ke rate ki kami beshi par rupya se mehar ki kami beshi hoti rahegi lihaza is mahengai ke zamana mein mehar kam se kam 3 rupye 10.5 aana samajhna ghalati hai.

2) mehar ke zyada hone ki had muqarrar nahi 1000, 10000 balki 40000, 50000 aur is se zyada bhi mehar muqarrar kar sakte hain.

3) mehar teen tarah ka hota hai:
ek wo ki aurat ke sath tanhai hone se pehle dena tay paya ho.
doosra wo ki jis ke ada karne ke liye koi waqt muqarrar ho.
teesra wo ki na tanhai se pehle dena tay paya ho aur na koi waqt muqarrar ho aur isi ka humare hindustan mein aam taur se riwaaj hai.

4) wo mehar ki tanhai hone se pehle dena tay paya ho us ko lene ke liye aurat apne ko shauhar se rok sakti hai aur jis ka waqt muqarrar ho us waqt ke aane ke baad rok sakti hai pehle nahi rok sakti aur teesre qism ka mehar wasool karne ke liye kabhi nahi rok sakti.

5) hindustan mein aam taur par riwaaj hai ki aurat jab marne lagti hai to us se mehar maaf karte hain halanki us waqt mein beevi ne maaf bhi kar diya to warison ki ijazat ke baghair maaf nahi hoga. *(durre mukhtar, aalamgeeri)*

Dawate Walima

1) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ki walima karo agarche ek hi bakri ka ho. *(bukhari, muslim)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ki sab se bura khana walima ka wo khana hai jis ke liye sirf maaldar log bulaye jayein aur ghareeb muhtaaj logon ko na puchha jaye. *(bukhari, muslim)*

3) Hazrate Abdullah Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis shakhs ko khane ki dawat di jaye aur wo bila wajah shara'i dawat qubool na kare to us ne Allah ta'ala aur uske rasool ki nafarmani ki aur jo baghair dawat ke pahunch jaye to wo chor ki tarah gaya aur dakoo ban kar nikla. *(Abu dawood)*

Miyan biwi ka baahami bartao

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki agar main kisi ko hukm deta ki wo Allah ke siwa kisi doosre ko sajda kare to aurat ko zarur hukm deta ki wo apne shauhar ko

sajda kare lekin Allah ke ilawa kisi ko sajda haraam hai isliye aurat apne shauhar ko sajda to nahi kar sakti albatta us ke liye shauhar ki farmabardari ka hukm zarur hai. *(tirmizi)*

2) Hazrate Umme Salama radiallaho ta'ala anha ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo aurat is haal mein mare ki uska shauhar us se raazi aur khush ho to wo aurat jannati hai. *(tirmizi)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya musalmano mein poore imaan wala wo aadmi hai jo apni aadaton mein sab se achcha ho aur tum mein sab se zyada achche wo log hain jo apni auraton ke liye sab se achche ho. *(tirmizi)*

4) Hazrate Hakim ibne Muawiya qushairi radiallaho ta'ala anhu apne baap se riwayat karte hain unhone kaha ki maine puchha ya rasoolallah! Hum mein se kisi ki aurat ka us par kya haq hai? Farmaya ki jab tum khao to use khilao aur jab tum pahanon to use bhi pahnao aur agar kisi ghalat baat par saza deni ho to us ke munh par na maaro aur use bura na kaho aur use na chhodo magar ghar mein. *(Abu dawood, mishkat)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis shakhs ki do auratein ho aur wo un ke darmiyan insaf se kaam na le to qiyamat ke din is haal mein uthega ki us ke jism (badan) ka ek dhad (part) alag ho gaya hoga. *(mishkat)*

Parda ki baatein

1) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya tum mein se koi aadmi jab apni aurat ke sath humbistari karna chahe to ye dua padhe:

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

"Bismillahi Allahumma jannib nashshaitana wa janni bishshaitana ma razaqtana"

Tarjuma : aey Allah! Tu hum ko shaitan se bacha aur jo bachcha humein de use bhi shaitan se bacha.

Phir agar usi humbistari mein hamal (pregnant) ho gaya to shaitan us ladke ko kabhi nuqsan nahi pahunchayega. *(Abu dawood, mishkat)*

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne farmaya ki Huzoor alaihissalatu wassalam par aayat utari ki, "Tumhari auratein tumhari kheti hain tum apni kheti mein jis tarah chaho aao".

Is ka matlab ye hai ki aage se aao aur pichhe se aao lekin pichhe ke maqam mein humbistari karne se bacho aur haiz ki halat mein humbistari se parhez karo. *(tirmizi)*

3) Hazrate Khuzaima ibne saabit radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ki Allah ta'ala haq baat ke zahir karne se sharm nahi karta tum log auraton ke maqam mein humbistari na karo. *(ahmad, tirmizi)*

4) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki Allah ta'ala us shakhs ko rahmat ki nazar se nahi dekhega jo mard ya aurat ke sath us ke pichhe ke maqam mein humbistari kare. *(tirmizi, mishkat)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jo shakhs apni biwi se us ke pichhe ke maqam mein humbistari kare wo mal'oon hai. *(ahmad)*

Dekhna jaaiz nahi

1) Hazrate ibne mas'ood radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ki aurat aurat hai yani parda mein rakhne ki cheez hai jab wo bahar nikalti hai to shaitan us aurat ko ghurta hai yani ajnabi aurat ko dekhna shaitan ka kaam hai. *(tirmizi)*

2) Hazrate Umme Salama radiallaho ta'ala anha se riwayat hai ki mein aur Hazrate Maimoona Huzoor ke paas hazir thi ki ek andhe sahabi Hazrate Ibne Maktoom radiallaho ta'ala anhu samne se Huzoor ke paas aa rahe the to sarkar ne hum donon se farmaya ki parda kar lo. Hazrate Umme Salama farmati hai maine kaha ya rasoolallah! Kya wo andhe nahi hain? Wo humein nahi dekh sakenge Huzoor ne farmaya kya tum donon bhi andhi ho kya? Tum unhein nahi dekhogi.
(ahmad, tirmizi, Abu dawood)
Yani mard ke liye jis tarah ajnabi aurat ko dekhna na jaaiz hai isi tarah aurat ke liye ajnabi mard ko dekhna bhi jaaiz nahi.

3) Hazrate zareer ibne Abdullah ne farmaya ki maine Huzoor alaihissalatu wassalam se kisi aurat par achanak nigah pad jane ke baare mein puchha to Huzoor alaihissalatu wassalam ne mujhe nigah pher lene ka hukm farmaya. *(muslim)*

4) Hazrate Bureeda radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne Hazrate Ali radiallaho ta'ala anhu se farmaya ki aey Ali ajnabi aurat par ek nigah ke baad doosri nigah mat dalo ki achanak pad jane waali pahli nigah tumhare liye maaf hai dobara dekhna jaaiz nahi. *(tirmizi)*

5) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke aurat shaitan ki soorat mein aage aati hai aur shaitan ki shakl mein pichhe jati hai jab tum mein se kisi ko doosre ki aurat achchi maloom ho phir us ka khayaal dil mein jam jaye to wo apni aurat ke paas chala jaye aur usse humbistari kar le isliye ki aisa karna us ke dil ke khayaal ko door kar dega. *(muslim shareef)*

Ajnabi aurat ke sath tanhai

1) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke khabardar! Koi mard kisi shadi shuda aurat ke paas raat na guzare magar sirf is halat mein ki wo mard ya to us aurat ka shauhar ho ya uska mahram. *(muslim shareef)*

2) Hazrate Umar radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke koi mard kisi ajnabi aurat ke sath tanhai mein nahi ikattha hota lekin is haal mein ki wahan do ke ilawa teesra shaitan bhi hota hai. *(tirmizi)*

3) Hazrate Uqba ibne aamir radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke tum doosre ki auraton ke paas jane se bacho, ek ansari ne kaha ya rasoolallah! Agar wo aurat ka dewar ho to

farmaya dewar to maut hai yani wo aur bhi khatarnak hai. *(muslim)*

4) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam apni ek biwi ke sath the itne mein ek aadmi samne se guzra Huzoor ne us ko bulakar farmaya aey fulan sun le ki ye aurat meri fulan biwi hai wo shakhs bola ya rasoolallah! Jab mein kisi aur ke sath bura khayaal nahi karta to ma'azallah aap ke sath bura khayaal karunga? Sarkare aqdas ne farmaya baat darasal ye hai ki shaitan insaan ke badan ke andar khoon ki naliyon mein daudta phirta hai isliye aisa ho sakta hai ki wo tere dil mein waswasa daal de ki rasoole khuda ek ajnabi aurat ke sath hain. *(muslim)*

Zina wa lawaatat

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke zina karne wala jis waqt zina karta hai us waqt momin nahi rahta yani momin ki khubiyon se mahroom ho jata hai. *(bukhari shareef)*

2) Hazrate Amr ibne aas radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ke jis qaum mein zina phail jata hai wo qaum qahatsaali mein zarur mubtala ki jati hai aur jis qaum

mein rishwat aam hoti hai wo apne dushman ke dar (khauf) mein mubtila rahti hai. *(ahmad, mishkat)*

3) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ke ek mard ne ek aurat se zina kiya to Huzoor alaihissalatu wassalam ne use kode lagwaye phir khabar di gai wo shadi shuda hai to Huzoor ne use sang saar kara diya yani logon ne pattharon se maar maar kar use halaak kar diya.
(Abu dawood)

4) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis aadmi ko tum Hazrat Looth alaihissalam ki qaum ka kaam karte huye pao to donon ko maar dalo. *(tirmizi)*

5) Hazrate Ibne Abbas wa Abu Huraira radiallaho ta'ala anhuma se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke jo aadmi Looth ki qaum ka kaam kare wo mal'oon hai. *(razeen)* Aur unhi ki ek riwayat mein Hazrate Ibne Abbas radiallaho ta'ala anhu se hai ki Hazrate Ali radiallaho ta'ala anhu ne donon ko jala diya aur Hazrate Abu bakr siddiq radiallaho ta'ala anhu ne un donon par deewar gira di.

Kuch zaruri mas'ale

1) yahan agar hukoomate islamiya hoti to zina karne wale ko 100 kode maare jate ya sangsaar kiya jata yani is qadar

patthar maara jata ki wo mar jata magar is haal mein zaani aur zaniya ke liye ye hukm hai ki musalman unka poore taur par boycott karein unke sath khana peena, uthna baithna, salam wa kalaam aur har qism ke islami kaam band kar dein jab tak ki tauba kar ke wo gunah se alag na ho jayein agar musalman aisa nahi karenge to wo bhi gunahgar honge.

2) lawaatat karne wale jismani taur par bhi sakht saza ke mustahiq hain ki Hazrate Ali radiallaho ta'ala anhu ne unhein jala diya, Hazrate Abu bakr siddiq radiallaho ta'ala anhu ne un par deewar gira di aur ek riwayat ke mutabiq Huzoor alaihissalatu wassalam ne hukm diya ki unhein maar daalo is se pata chalta hai ki ye kaam zina se bhi bura hai.
Zamana e maujooda mein lawaatat karne wale aur karane wale ke baare mein ye hukm hai ki musalman un ka poore taur par boycott karein aur is bure kaam se alag hone ke liye un par apni taqat bhar itni sakhti karein ki wo apne is gande kaam se alag ho jayein agar musalman apni laparwahi se kaam lekar chup rahenge to gunahgar honge.

Talaq ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke saari

halal cheezon mein khuda e ta'ala ke nazdeek sab se napasandida cheez talaq hai. *(Abu dawood)*

2) Hazrate Soban radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo aurat baghair kisi khaas sabab ke shauhar se talaq mange us par jannat ki khushboo haraam hai. *(tirmizi, Abu dawood)*

3) Hazrate Mahmood ibne labeed radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ko khabar di gai ki ek shakhs ne apni biwi ko teen talaqein ikatthi di hain ye sunte hi Huzoor naraz ho kar khade ho gaye phir farmaya kya Allah ta'ala ki kitab ke sath khel kiya jata hai halanki mein tumhare andar maujood hoon. *(nasai)*
Maloom hua ki ek waqt mein teen talaqein deni haraam hai. *(mirqaat)*

4) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke rifa'aa qurzi ki biwi ne Huzoor alaihissalatu wassalam ke paas aakar kaha ke mein rifa'aa ke paas thi to unhone mujhe teen talaq de di us ke baad maine Abdurrahman ibne zabeer se nikah kar liya aur nahi hai unka (uzw) magar kapde ke daman ki tarah narm (yani wo humbistari ki qudrat nahi rakhte) to Huzoor ne farmaya ke tum laut kar rifa'aa ke paas jana chahati ho? Unhone kaha haan, Huzoor ne farmaya tum us waqt tak un ki

taraf laut kar nahi ja sakti ho jab tak ki Abdurrahman tum se humbistari na kar lein. *(bukhari, muslim)*

Kuch zaruri mas'ale

1) talaq teen tarah ki hoti hai: rajai, baaen, mughallaza. Talaq rajai ka matlab ye hai ki shauhar iddat ke andar raj'at kar sakta hai chahe aurat raazi ho na ho aur iddat ke baad aurat ki marzi se nikah kar sakta hai halala ki zarurat nahi. Aur talaq baaen ka matlab ye hai ki aurat ki marzi se shauhar iddat ke andar nikah kar sakta hai aur iddat ke baad bhi halala ki zarurat nahi. Aur talaqe mughallaza ka matlab ye hai ki aurat halala ke baghair pehle shauhar ke liye jaaiz nahi.

Note : rajai, baaen aur talaq e mughallaza ki sooratein bahare shariat waghaira se maloom karein.

2) halala ki soorat ye hai ki agar talaq dene wala shauhar us se humbistari kar chuka ho to iddat poori hone ke baad doosre se nikah kare aur ye doosra shauhar us se humbistari bhi kare ab doosre shauhar ki maut ya talaq ke baad iddat poori hone par pehle shauhar se nikah kar sakti hai aur agar aurat se mard ne humbistari nahi ki hai to pehle shauhar ke talaq dene ke fauran baad doosre se nikah kar sakti hai isliye ki aisi aurat ke liye iddat nahi.
(aalamgeeri, bahare shariat waghaira)

Hadees shareef mein halala karne wale aur halala karane wale par jo lanat aai hai us ka matlab ye hai ki ijaab wa qubool mein halala ki shart lagai jaye aur agar ijaab wa qubool mein halala ki shart na lagai jaye to koi harj nahi balki agar bhalai ki niyyat ho to sawab milega. Durre mukhtar maye raddul muhtaar jild 2 page 559 mein hai ki halala karne wale aur halala karane wale par us soorat mein lanat ki gai hai jab ki ijaab wa qubool mein halala ki shart lagai jaye jaise mard aurat se is tarah kahe ki maine tujh se nikah kiya is baat par ki tu pehle shauhar ke liye halal ho jaye lekin agar halala ki niyyat dil mein ho aur ijaab wa qubool mein halala ki shart ka charcha na aaye to is mein koi harj aur karahat nahi balki agar bhalai ki niyyat se ho to sawab payega.

3) talaq dena jaaiz hai lekin bila shara'i wajah ke mana hai.

4) shara'i wajah ho to talaq dena mubah hai balki agar aurat shauhar ko ya doosron ko takleef deti ho ya namaz na padhti ho to talaq dena mustahab hai. *(bahare shariat)*

5) agar shauhar namard hai ya us par kisi ne jadoo kar diya ho ki humbistari nahi kar pata aur uske door karne ki bhi koi soorat nazar nahi aati to in sooraton mein talaq dena wajib hai agar talaq nahi dega to gunahgar hoga.
(bahare shariat ba hawala e durre mukhtar waghaira)

Iddat

1) Hazrate Miswar ibne makhrama se riwayat hai ke subay'aa asalmiya ko shauhar ke intiqal ke kuch arsa baad bachcha paida hua to Huzoor alaihissalatu wassalam ke paas aai aur nikah ki ijazat talab ki Huzoor ne un ko ijazat de di to unhone nikah kar liya. *(bukhari shareef)*
Maloom hua ki pet mein bachcha waali aurat ki iddat bachcha paida hona hai aisa hi ashi'atullamaat jild 3 page 184 mein hai. Aur bewa agar pet mein bachcha waali na ho to us ki iddat 4 mahina 10 din hai aisa hi para 2 ruku 14 mein hai. Aur talaq waali aurat agar pet mein bachcha waali ho to us ki iddat bhi bachcha paida hona hai aisa hi para 28 ruku 17 mein hai. Aur talaq waali aurat jis se shauhar ne humbistari ki ho agar aaesa yani 55 saala ya nabaligha ho to uski iddat teen maah hai aisa hi para 28 surah e talaq mein hai. Aur talaq waali aurat jis se shauhar ne humbistari ki ho agar pet mein bachcha waali ya nabaligha ya 55 saala na ho yani maahwari waali ho to us ki iddat teen maahwari hai chahe 3 maahwari 3 maah ya 3 saal ya us se zyada mein aayein. *(para 2 ruku 12)*
Aur talaq waali aurat jis se shauhar ne humbistari nahi ki hai us ke liye koi iddat nahi aisa hi para 22 ruku 3 mein hai.
Note : jahilon mein jo mashhoor hai ki talaq waali aurat ki iddat 3 mahina 13 din hai to ye bilkul galat hai.

Halal aur haraam janwar

1) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne gharelu gadhon, khachcharon, phaadkhane wale janwaron aur panja se shikar karne waali chidiyon ke gosht ko khaibar ke din haraam kiya. *(tirmizi)*

2) Hazrate Safeena radiallaho ta'ala anhu ne farmaya ke maine sarkare aqdas sallallaho alaihi wasallam ke sath surkhaab ka gosht khaya hai. *(Abu dawood)*

3) Hazrate Abu moosa radiallaho ta'ala anhu ne farmaya ke maine rasoole kareem alaihissalatu wassalam ko murga ka gosht khate huye dekha hai. *(bukhari, muslim)*

4) Hazrate Abu Qatada radiallaho ta'ala anhu se riwayat hai ki unhone neel gaay dekha to shikar kiya Huzoor aqdas sallallaho alaihi wasallam ne farmaya kya tumhare paas us ke gosht ka kuch hissa hai? Kaha haan! Us ki raan hai Huzoor ne usko qubool farmaya aur khaya.
(bukhari, muslim)

5) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke humare liye do murdar janwar aur do khoon halal kiye

gaye hai, murdar janwar to machhli aur tiddi hain aur do khoon kaleji aur tilli hain. *(ibne maaja, mishkat)*

6) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke dariya (nadi, river) ne jis machhli ko bahar phenk diya use khao aur jo paani mein mar kar tairne lage use na khao.
(Abu dawood, ibne maaja)

7) Hazrate Ikrama Hazrate Ibne Abbas radiallaho ta'ala anhum se riwayat karte hain ki sarkare aqdas sallallaho alaihi wasallam saanpon (snakes) ko maar dalne ka hukm farmaya karte the aur farmate the ki jo aadmi is dar (khauf) se na maare ki doosre saanp us se badla lenge to wo humare tareeqe par nahi. *(mishkat)*

8) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wassalam ne farmaya ki jo aadmi girgit ya chhipkali ko pahli maar mein maar daale us ke liye 100 nekiyan likhi jati hain aur doosri mein us se kam aur teesri mein us se bhi kam.
(muslim shareef)

Kuch zaruri mas'ale

1) wo kawwa jo murdaar khata hai haraam hai aur mahoka ki ye kauwwe ki tarah ek janwar hota hai halal hai. *(raddul muhtaar)*

2) machhli ke ilawa paani ke sab janwar haraam hain jaise kachhuwa, magarmachh waghaira.

3) jheenga ke machhli hone mein ikhtilaf hai lihaza us se bachna behtar hai. *(bahare shariat)*

4) paani mein koi aisi cheez daal di ki jis se machhli mar gai aur ye maloom hai ki is cheez ke dalne se mari hai to wo machhli halal hai. *(durre mukhtar)*

5) khargosh jo billi ki tarah ek tez raftaar janwar hota hai halal hai. *(hidaya page 425)*

Shikar aur zibah

1) Hazrate Adi ibne haatim radiallaho ta'ala anhu ne kaha ki maine kaha ya rasoolallah! Aap ka kya khayaal hai agar hum mein se kisi ko shikar mil jaye aur us ke paas chhuri na ho to kya wo patthar aur laathi ki khapachchi se us ko halal kar sakta hai? Huzoor ne farmaya Allah ka naam lekar jis cheez se chaho khoon bahao (halal karne ka haq ada ho jayega). *(Abu dawood, mishkat)*

2) Hazrate Adi ibne haatim radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ki jis kutte ya baaz ko tum ne sikhaya ho aur phir Allah ta'ala ka naam lekar us ko shikar par chhodo to jis

janwar ko wo tumhare liye pakad rakhe aur khud na khaye to us ko tum kha lo maine kaha agarche wo shikar ko maar daale Huzoor ne farmaya jab shikar ko maar dale aur khud us mein se kuch na khaye to shikar ko us ne tere liye pakad rakha hai. *(Abu dawood, mishkat)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke jo aadmi janwaron ki hifazat ya shikar karne ya khet ki dekh bhaal ke maqsad ke ilawa sirf shauq ke liye kutta paale to rozana ek qiraat ke barabar us ka sawab kam hoga. *(bukhari, muslim)*

4) Hazrate Abdullah ibne Amr ibne Aas radiallaho ta'ala anhum se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke jo aadmi gorayya ya us se badi chidiya ko nahaq maare to khuda e ta'ala uske baare mein puchhega. Kaha gaya ya rasoolallah! Chidiyon ka haq kya hai? Farmaya unhein halal kare to khaye na ye ki sar kaat kar phenk dein. *(ahmad, nasai, mishkat)*

5) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke sahaba ne arz kiya ya rasoolallah! Yahan kuch qaumein rahti hain jin ke shirk ka zamana bahut qareeb hai (yani naye musalman hain) wo log humare paas gosht late hain aur hum nahi jante ki halal karne ke waqt wo khuda e

ta'ala ka naam lete hain ya nahi? Huzoor ne farmaya ke tum Allah ka naam lo aur khao. *(bukhari)*

6) Hazrate shaddad ibne Aus radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wassalam ne farmaya ke jab janwar halal karna chaho to thik se halal karo, apni chhuri ko tez kar lo aur janwar ko takleef na pahunchao. (muslim)

Kuch zaruri mas'ale

1) halal karne mein 4 ragein kaati jati hain: halqoom jis mein saans (breath) aati hai, mari jis se khana paani utarta hai in ke agal bagal aur 2 ragein hoti hain jin mein khoon ki khani hoti hai in ko wadzain kehte hai. *(bahare shariat)*

2) chaar ragon mein se 3 kat gai ya har ek ka zyada hissa kat gaya to janwar halal hai.

3) mushrik, wahabi, murtad, dahriya, nechari ka zabiha haraam wa murdaar hai.

4) hindu ne kaha ki ye musalman ka halal kiya hua hai to us ka khana jaaiz nahi aur agar ye kaha ki main musalman se kharid kar laya hoon to us ka khana jaaiz hai.

5) halal karne mein jaanbujh kar bismillahi Allahu akbar na kaha to janwar haraam hai aur bhul kar aisa hua to halal hai. *(hidaya jild 4 page 419, bahare shariat)*

6) is tarah halal karna ki chhuri haraam maghz tak pahunch jaye ya sar kat kar alag ho jaye makrooh hai magar wo janwar khaya jayega yani karahat us kaam mein hai na ki janwar mein. *(hidaya, bahare shariat)*

7) bakri aur bhains waghaira mein 22 cheezein najaaiz hain: ojhdi, aantein, peshab ki thaili, phote, zakar yani nar (male) ki pahchan, farj yani maada (female) ki pahchan, pakhana ka maqam, ragon ka khoon, jigar ka khoon, tilli ka khoon, pitta, pit yani wo peela paani jo ki pitta mein hota hai, gudood, haraam maghz, gardan ke do patthe jo shanon tak khinche rahte hain, naak ki tari, nutfa chahe nar ki mani maada mein pai jaye ya khud us janwar ki mani ho, wo khoon jo bachchadan mein nutfa se banta hai, wo gosht ka tukda jo bachchadan mein nutfa se banta hai chahe hath paanv waghaira bane ho ya na bane ho, bachcha jo bachchadan mein poora janwar ban gaya aur murda nikla ya baghair halal kiye mar gaya.

8) auliyaullah ki nazr wa niyaz ke janwar ka gosht jaaiz hai jab ki bismillahi Allahu akbar kah kar halal kiya gaya ho. *(tafseerat e ahmadiya page 42)*

9) shikari janwar ka kiya hua shikar niche likhe sharton ke sath jaaiz hai:
shikari janwar musalman ka ho aur sikhaya hua ho.

us ne shikar ko zakhm laga kar maara ho daboch kar na mara ho.
shikari janwar bismillahi Allahu akbar kah kar chhoda gaya ho.
agar shikar ke marne se pehle shikari us ke paas pahuncha to usne bismillahi Allahu akbar kah kar use halal kiya ho in sharton mein se agar koi shart na pai gai to janwar halal na hoga. *(khazaenul irfan)*

10) sikhaye huye shikari janwar ki pahchan ye hai ki agar shikar par chhoda jaye to chhut jaye aur roka jaye to ruk jayein aur shikar kiye huye janwar ko Maalik ke liye chhod rakhe us mein se kuch na khaye.
(tafsser jalalain page 93)

11) bandooq ya gulel ka kiya hua shikar agar mar jaye to haraam hai. *(raddul muhtaar, bahare shariat, fatawa qazi khan)*

12) jo shikar shauqiya sirf dil bahlane ke liye ho bandooq, gulel ka ho chahe machhli ka, rozana ho chahe kabhi kabhi bilkul haraam hai. *(durre mukhtar)*

13) kuch log machhliyon ke shikar mein zinda machhli ya zinda mendhaki kaante mein piro dete hain aur us se badi machhli phansate hain aisa karna mana hai ki is se janwar ko takleef dena hai isi tarah zinda ghinsa

(kechuwa) kaante mein piro kar shikar karte hain ye bhi mana hai. *(bahare shariat jild 17 page 273)*

14) kuch log qasaab (qasai) ke dhandha ko makrooh samajhte hain halanki us ki karahat ka qaul kisi se manqool nahi. *(bahare shariat ba hawala e raddul muhtaar)*

Qurbani

1) Hazrate Zaid ibne arqam radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ke sahaba ne kaha ya rasoolallah! Ye qurbaniyan kya hain? Aap ne farmaya ye tumhare baap Hazrate ibrahim alaihissalam ki sunnat hai sahaba ne puchha ya rasoolallah! Kya is se hum ko sawab milega? Farmaya har baal ke badle ek neki hai kaha aur oon ya rasoolallah! To aap ne farmaya ki oon ke har baal mein bhi ek neki milegi. *(ahmad, ibne maaja)*

2) Hazrate Aaisha radiallaho ta'ala anha ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ki qurbani ke dinon mein aadmi ka koi kaam khuda e ta'ala ke nazdeek khoon bahana (yani qurbani karne) se zyada pyara nahi aur wo janwar qiyamat ke din apni seengon, baalon, khuron ke sath aayega aur qurbani ka khoon zameen par girne se pehle khuda e ta'ala ke nazdeek qubool ki jagah mein pahunch jata hai.
(tirmizi, ibne maaja)

3) Hazrate Hanash radiallaho ta'ala anhu ne farmaya ke maine Hazrate Ali karramallahu ta'ala wajhuh ko do dunbe zibah karte huye dekha maine puchha ye kya hai? Unhone farmaya ki Huzoor alaihissalatu wassalam ne mujhe wasiyat farmai hai ki mein Huzoor ki taraf se qurbani kiya karu to mein (doosra dunba Huzoor ki taraf se) qurbani kar raha hoon. *(Abu dawood)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis par qurbani wajib ho aur wo na kare to humari eidgah ke qareeb hargiz na aaye. *(ibne maaja)*

5) Hazrate Umme Salama radiallaho ta'ala anha se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke jab tum baqara eid ka chaand dekho aur tum mein ka koi qurbani karna chahe to us ko chahiye ki baal aur nakhun katwane se ruka rahe. *(muslim)*

Kuch zaruri mas'ale

1) qurbani ke mas'ale mein nisab ka maalik wo shakhs hai jo 52.5 tola chaandi ya 7.5 tola sona ka Maalik ho ya un mein se kisi ek ki qeemat ke saman ka Maalik ho aur sab cheezein asli haajat se zyada ho.

2) jo maalike nisab apne naam se ek baar qurbani kar chuka hai aur doosre saal bhi wo sahibe nisab hai to phir

us par apne naam se qurbani wajib hai aur ye hi hukm har saal ka hai.

3) agar koi sahibe nisab apni taraf se qurbani karne ke bajaye doosre ki taraf se kar de aur apne naam se na kare to gunahgar hoga lihaza agar doosre ki taraf se bhi karna chahata hai to us ke liye ek doosri qurbani ka intizam kare.

4) kuch logon ka jo ye khayaal hai ki "Apni taraf se zindagi mein sirf ek baar qurbani wajib hai" galat aur be buniyad hai isliye ki maalike nisab par har saal apne naam se qurbani wajib hai.

5) dehat mein 10wi zilhijja ko ujala hone ke baad hi se qurbani karna jaaiz hai lekin mustahab ye hai ki sooraj nikalne ke baad kare. *(fatawa aalamgeeri jild 5 page 260)*

6) shahar mein namaz e eid se pehle qurbani karna jaaiz nahi. *(bahare shariat)*

7) shahar wale aadmi ko qurbani ka janwar dehat mein bhej kar namaz e eid se pehle qurbani kara ke gosht ko shaharon mein bula lena jaaiz hai.
(durre mukhtar maye raddul muhtaar jild 5 page 209)

8) qurbani ka chamda ya gosht ya us mein ki koi cheez qassab ya zabah karne wale ko mazdoori mein dena jaaiz nahi. *(durre mukhtar)*

9) qurbani ka gosht kafir ko na de. *(bahare shariat)*

10) qurbani ke janwar ko bayein karwat par is tarah litayein ki us ka munh qibla ki taraf ho aur apna dahina paanv us ki karwat par rakhein aur zabah se pehle dua padhein phir اَللّٰهُمَّ مِنكَ وَلَكَ بِسْمِ اللهِ اللهُ اَكْبَرُ
Padhte huye tez chhuri se zabah karein. Qurbani apni taraf se ho to zabah ke baad ye dua padhe-

اَللّٰهُمَّ تَقَبَّلْ مِنِّیْ كَمَا تَقَبَّلْتَ مِنْ خَلِيْلِكَ اِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَحَبِيْبِكَ مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Aur agar doosre ke taraf se zabah karta hai to minni ki jagah min ke bad us ka naam le.

Aqeeqa

1) Hazrate Salman ibne aamir zabbi radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki ladke ke paida hone ke sath aqeeqa hai lihaza uski taraf se janwar zibah karo.
(bukhari shareef)

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne Hazrat Imaame hasan wa Imaame husain radiallaho ta'ala anhuma ka aqeeqa ek ek mendhe se kiya. *(Abu dawood)*
Aur Imaam Nasai ki riwayat mein do mendhe se kiya hai ka zikr hai.

3) Hazrate Amr ibne shoaib radiallaho ta'ala anhuma apne baap se aur wo apne dada Hazrate Abdullah se riwayat karte hain unhone kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis aadmi ke koi aulad paida hui phir us ne us ki taraf se janwar halal karna chaha to wo ladke ki taraf se do bakari aur ladki ki taraf se ek bakari halal kare. *(Abu dawood)*

Kuch zaruri mas'ale

1) aqeeqa ke liye 7wa din behtar hai aur 7we din na kar sake to jab chahe kar sakta hai sunnat ada ho jayegi.

2) ladke ke aqeeqa mein bakra aur ladki ke aqeeqa mein bakri halal ki jaye yani ladke mein nar (male) janwar aur ladki mein maada (female) munasib hai lekin agar ladke ke aqeeqa mein bakri aur ladki ke aqeeqa mein bakra zibah kiya jab bhi harj nahi. *(bahare shariat)*

3) qurbani ki tarah aqeeqa mein bhi bakra aur bakri ki umr ek saal hona zaruri hai. *(bahare shariat)*

4) jahilon mein jo mashhoor hai ki aqeeqa ka gosht bachcha ke maa'n baap, dada dadi aur nana nani na khayein ye galat hai is ka koi suboot nahi. *(bahare shariat)*

Achche bure naam

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke khuda e ta'ala ke nazdeek tumhare naamon mein behtareen naam Abdullah aur abdurrahman hai. *(muslim)*

2) Hazrate Abu darda radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke qiyamat ke din tum ko tumhare naam aur tumhare baapon ke naam se pukara jayega lihaza apne naam achche rakho.
(ahmad, Abu dawood)

3) Hazrate Abu wahab jusmi radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke nabi ke naamon par naam rakho. *(Abu dawood)*

4) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke mere naam par naam rakho. *(bukhari, muslim)*

5) Hazrate Abdullah Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wattasleem ne

farmaya ke jis aadmi ke teen bete paida ho aur wo un mein se kisi ka naam bhi Muhammad na rakhe to wo jahil hai. *(tabrani kabeer)*

6) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke nabiyye kareem alaihissalatu wattasleem bure naam ko achche naam se badal diya karte the. *(tirmizi)*

7) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki Hazrat Faruqe Aazam ki ek sahabzadi thi jin ka naam saheeh nahi tha rasoole kareem alaihissalatu wattasleem ne un ka naam badal kar jameela rakh diya. *(muslim)*

Kuch zaruri mas'ale

1) jis ka naam abdurrahman, abdul khaliq, abdul mabud, abdul quddus ya abdul qayyum ho use rahman, khaliq, mabud, quddus, qayyum kehna haraam hai. Haan agar abdurraheem, abdul kareem, abdul azeez is qism ka naam ho to raheem, kareem aur azeez kah sakte hain.

2) abdul mustafa, abdurrasool, abdunnabi naam rakhna jaaiz hai. *(bahare shariat)*

3) ghulam Muhammad, ghulam Ali, ghulam hasan, ghulam husain waghaira jin mein nabi, sahaba ya auliyaullah ke naam ki taraf ghulam ki izaafat karke naam

rakha jaye jaaiz hai. Isi tarah Muhammad bakhsh, nabi bakhsh, peer bakhsh, Ali bakhsh, husain bakhsh waghaira jin mein kisi nabi ya vali (auliyaullah) ke naam ke sath bakhsh ka lafz milaya gaya ho jaaiz hai. *(bahare shariat)*

4) Muhammad nabi, ahmad nabi, Muhammad rasool, rasoolullah, nabiyullah ya nabiyuzzama naam rakhna haraam hai. *(ahkame shariat, bahare shariat)*

5) nabi aur vali (auliyaullah) ki auraton aur ladkiyon ka aur sahabiya auraton ka mubarak naam chhod kar aaj kal logon ne bazari auraton ke bhadakdar naam par apni ladkiyon ka naam rakhna ikhtiyar kar liya hai jaise najma, suraiyya, mushtari aur parween waghaira aisa na chahiye.

Khane ka bayan

1) Hazrate Huzaifa radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki jis khane par bismillah na padhi jaye us khane ko shaitan apne liye halal samajhta hai. *(muslim)*

2) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke tum mein se jab koi aadmi kuch khana chahe to dahine hath se khaye aur jab koi cheez peena chahe to dahine hath se piye. *(muslim shareef)*

3) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke koi aadmi na bayein hath se kuch khaye aur na kuch piye isliye ki bayein hath se shaitan khata aur peeta hai. *(muslim shareef)*
Chaay aur beedi cigarette bhi bayein hath se nahi peena chahiye.

4) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke Huzoor alaihissalatu wassalam halwa aur shahad pasand farmate the. *(bukhari shareef)*
Is hadees ki sharah mein Hazrat Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi farmate hain ki halwa sirf us ko kaha jata hai ki jo khaas tareeqa se banaya jata hai aur meetha wa charbi ka hota hai isi tarah majmaul bihar mein hai.
Lihaza halwa ka tarjuma sirf mithai karna saheeh nahi hai. *(ashi'atullamaat jild 3 page 491)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab khane mein makkhi gir jaye to use dubao aur phenk do kyunki us ke ek par mein beemari aur doosre mein tandurusti hai aur usi baazu se apne ko bachati hai jis mein beemari hai to wo khane mein pehle pad jata hai lihaza use poori dubo do. *(Abu dawood)*

6) Hazrate Abu Huraira radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam ne kabhi kisi khane ko aeb nahi lagaya yani bura nahi kaha agar chahate to kha lete aur na chahte to chhod dete. *(bukhari)*

7) Hazrate Aaisha siddiqa radiallaho ta'ala anha ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab koi aadmi khana khaye aur khane par Allah ka naam lena bhul jaye to us ko chahiye ki beech hi mein ye dua padh le بِسْمِ اللهِ اَوَّلَهُ وَآخِرَهُ *(tirmizi)*

8) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalam jab khane se faarig hote to ye dua padhte:

اَلْحَمْدُ لِلّٰهِ الَّذِی اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِینَ

Tarjuma : Allah ta'ala ka shukr hai jis ne humein khilaya pilaya aur musalman banaya.

Peene ka bayan

1) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki oont ki tarah ek saans mein koi cheez na piyo balki do do teen teen martaba mein piyo aur jab piyo bismillah kah lo aur jab munh se hatao to alhamdulillah kaho. *(tirmizi)*

2) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam peene mein teen baar saans lete the. *(bukhari, muslim)*
Aur Imaame muslim ki riwayat mein itna zyada hai ki Huzoor farmate the is tarah peene mein zyada sairabi hoti hai aur tandurusti ke liye faydemand bhi hai. *(mishkat)*

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne farmaya ki Huzoor alaihissalatu wassalam ne bartan mein saans lene aur phoonk ne se mana farmaya. *(Abu dawood)*

4) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne khade hokar peene se mana farmaya. *(muslim shareef)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke khade hokar hargiz koi aadmi na piye aur jo bhul kar aisa kar guzre to wo qay kar de. *(mishkat)*
Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein farmate hain ki jab bhul kar peene mein qay karne ka hukm hai to jaanbujh kar peene mein ba darja e aaula ye hukm hoga.

Kapda pehanne ka bayan

1) Hazrate Samura radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke ujle kapde pahna karo isliye ki wo bahut achcha hota hai. *(ahmad, mishkat)*

2) Hazrate Ibaada radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke pagdi zarur bandha karo ke ye firishton ki pahchan hai aur uske shimla ko peeth ke pichhe latka lo. *(baihaqi, mishkat)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam jab kurta pahante to pehle dahini aasteen pahante. *(tirmizi)*

4) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki momin ki lungi aadhi pindliyon tak hai aur aadhi pindli aur takhnon ke darmiyan ho jab bhi koi harj nahi jo kapda takhne se niche ho wo aag mein hai Huzoor ne is jumla ko teen baar farmaya aur Allah ta'ala qiyamat ke din us ki taraf nigah nahi farmayega jo lungi ya pajama ko ghamand se ghaseetta chale .
(Abu dawood)

5) Hazrate Amr ibne Shoaib radiallaho ta'ala anhu apne baap se riwayat karte hain ki un ke dada ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke Allah ta'ala ko ye baat pasand hai ki us ke diye maal wa daulat ka asar banda ke libas waghaira se zahir ho. *(tirmizi)*
Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein farmate hain ki yahan se maloom hua ki Allah ki nemat ko chhupana jaaiz nahi aur goya nemat ki nashukri ka sabab hai.

6) Hazrate Aaisha radiallaho ta'ala anha se riwayat hai ki Asma binte Abu bakr radiallaho ta'ala anhuma barik kapde pahan kar Huzoor ke samne aai Huzoor ne un ki janib se munh pher liya aur farmaya aey Asma! Aurat jab baligh ho jaye to us ke badan ka koi hissa hargiz na dikhai dena chahiye siwaye is ke aur is ke aur ishara farmaya apne munh aur hatheliyon ki janib. *(Abu dawood, mishkat)*

7) Hazrate Alqama ibne Abu alqama apni maa'n se riwayat karte hain ki Hafsa binte abdurrahman Hazrate Aaisha radiallaho ta'ala anhuma ke paas barik dupatta odh kar aai to Hazrate Aaisha radiallaho ta'ala anha ne unka dupatta phaad diya aur mota dupatta udha diya. *(Maalik, mishkat)*
Note : aaj kal auratein bahut barik aur badan se kasa (chust, chipka) hua kapda pehenne lagi hain jis se badan

ke zyada hisse zahir hote hain auraton ko aisa kapda pahanna haraam hai.
Aaj kal mard bhi aisi halki lungi pahanne lage hain jis se badan ki rangat jhalakti hai aur parda nahi hota mardon ko bhi aisi lungi pahanna haraam hai kuch log usi ko pahan kar namaz bhi padhte hain un ki namaz nahi hoti isliye ki naaf se ghutne tak chhupana namaz mein farz hai aur kuch log dhoti bandhte hain dhoti bandhna hinduo ka tareeqa hai aur us se parda bhi nahi hota ki chalne mein raan ka pichhla hissa khul jata hai musalmano ko is se bachna zaruri hai aur nekar janghiya pahanna ki jis se ghutna khula rahe haraam hai.

Joota pehanna

1) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ki hum Huzoor alaihissalatu wassalam ke sath ek safar mein the to Huzoor ne farmaya ki joote zyada pahna karo isliye ki aadmi jab tak joota pahne rahta hai wo sawar ki tarah hai. *(Abu dawood)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab joota pahne to pehle dahine paanv mein pahne aur jab utare to pehle bayein paanv ka utare. *(bukhari, muslim)*

3) Hazrate fazaala ibne ubaid radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam hum ko hukm farmate the ki kabhi kabhi hum nange paanv rahein. *(Abu dawood)*

4) Hazrate Abu Mulaika radiallaho ta'ala anhu ne farmaya ki kisi ne Hazrate Aaisha radiallaho ta'ala anha se kaha ki ek aurat (mardana) joota pahanti hai unhone farmaya ki Huzoor ne mardon ka joota aur kapda pehenne waali auraton par lanat farmai hai. *(Abu dawood)*

Anguthi ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne mardon ko sone ki anguthi se mana farmaya. *(muslim shareef)*
Nawawi sharah muslim jild 2 page 195 mein hai ki musalmano ka is baat par ittifaq hai ki auraton ke liye sone ki anguthi jaaiz hai aur mardon ke liye haraam hai aur ash'atullamaat jild 3 page 559 mein hai ki sone ki anguthi ka haraam hona mardon ke liye hai aur auraton ke liye haraam nahi hai.

2) Hazrate Abdullah Ibne Abbas radiallaho ta'ala anhuma se riwayat hai ki Huzoor alaihissalatu wassalam ne ek sahabi ke hath mein sone ki anguthi dekhi to use utaar kar phenk di aur farmaya ki tum mein se koi aadmi

jahannam ke angare ka irada karta hai yahan tak ki us ko apne hath mein le leta hai. Jab Huzoor chale gaye to kisi ne us sahabi se kaha ke apni anguthi utha lo kisi aur kaam mein lana unhone kaha khuda ki qasam mein use kabhi na lunga jab ki rasoolullah sallallaho alaihi wasallam ne phenk di hai. *(muslim shareef)*

3) Hazrate Bureeda radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne ek aadmi se farmaya jo peetal (brass) ki anguthi pahane huye tha ki kya baat hai ki tujh se murtiyon ki boo aati hai unhone wo anguthi phenk di phir lohe ki anguthi pahan kar aaye Huzoor ne farmaya kya baat hai ki mein dekhta hoon tum jahannamiyon ka gahna pahne huye ho? Us aadmi ne wo anguthi bhi phenk di phir puchha ya rasoolalLah! Kis cheez ki anguthi banwao farmaya chaandi ki banao aur ek misqaal poora na karo yani wazan mein poora 4.5 maasha na ho balki kuch kam ho. *(tirmizi)*
Note : mardon ko ek se zyada anguthi pahanna ya chhalle pahanna ya ek se zyada nagine waali anguthi pahanna agarche chaandi ki ho najaaiz hai. *(bahare shariat)*

Hajamat ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ki 5 cheezein fitrat se hain yani nabiyon ki sunnat hain: khatna karna,

naaf ke niche ke baal mundna, munchhe katarwana, nakhun katwana aur bagal ke baal ukhedna.
(bukhari, muslim)

2) Hazrate Anas radiallaho ta'ala anhu ne farmaya ki munchhe kaatne, baal tarashne, baghal ke baal ukhedne aur naaf ke niche ke baal mundne mein humare liye ye waqt muqarrar kiya gaya hai ki 40 din ke andar hi in kaamon ko zarur kar lein. *(muslim shareef)*
Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte hain ki 40 din se zyada nahi guzarna chahiye aur agar is se kam mein karein to achcha hai aur bayan kiya gaya hai ki Huzoor sallallaho alaihi wasallam munchh aur nakhun har juma ko kaat'tey the aur har 20 roz par naaf ke niche ka baal mundtey the aur har 40 roz par bagal ke baal ukhadtey the. *(ash'atullamaat jild 3 page 569)*

3) Hazrate Ali karramallahu ta’ala wajhuh ne farmaya ki Huzoor alaihissalatu wassalam ne aurat ko sar mundane se mana farmaya. *(nasai, mishkat)*

Kuch zaruri mas'ale

1) nakhun kaatne mein Huzoor sayyide aalam sallallaho alaihi wasallam se is tarah riwayat hai ki dahine hath ki kalima ki ungli se shuru kare aur chhoti ungli par khatm kare phir bayein hath ki chhoti ungli se shuru kar ke

anguthe par khatm kare phir dahine hath ke anguthe ka nakhun kate. *(bahare shariat)*

2) aaj kal aurat sar ke baal kata kar laundon (ladkon) ki soorat ikhtiyar karne lagi hain ye sakht najaaiz wa gunah hai Huzoor sarkare do aalam sallallaho alaihi wasallam ne aisi auraton par lanat farmai hai. *Al ayaazu billahi ta'ala*

3) sunnat ye hai ki mard poore sar ke baal mundwaye ya badhaye aur maang nikale. *(fatawa aalamgeeri misri jild 5 page 312, tafseerat e ahmadiya page 31)*

Dadhi aur munchh ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke mushrikeen ki mukhalafat karo is tarah ki dadhiyon ko badhao aur munchhon ko katrao aur ek riwayat mein hai munchhon ko khoob kam karo aur dadhiyon ko badhao. *(bukhari, muslim)*

2) Hazrate Zaid ibne Arqam radiallaho ta'ala anhu se riwayat hai ke Huzoor alaihissalatu wassalam ne farmaya jo apni munchh na kaate wo hum mein se nahi hai yani humare tareeqa ke khilaaf hai. *(tirmizi, nasai)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke munchhe katwao aur dadhiyan badhao is tarah majoosiyon ki mukhalafat karo. *(muslim shareef)*

Kuch zaruri mas'ale

1) aaj kal musalmano ne dadhi mein tarah tarah ka fashion nikal rakha hai bahut se log bilkul safaya kara dete hain kuch log sirf thhodhi par zara si rakhte hain kuch log ek do ungal dadhi rakhte hain aur apne ko shariat ka farmabardar samajhte hain halanki dadhi ka bilkul safaya karane wale aur dadhi ko ek mutthi se kam rakhne wale donon shariat ki nigah mein barabar hain. Bahare shariat jild 16 page 197 mein hai dadhi badhana pehle nabiyon ki sunnaton mein se hai, mundana ya ek mutthi se kam karana haraam hai aur Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi asha'atullamaat jild 1 page 212 mein farmate hain ki dadhi mundana haraam hai aur angrezon, hinduo aur qalandariyon ka tareeqa hai aur dadhi ko ek mutthi tak chhod dena wajib hai aur jin aalimo ne ek mutthi dadhi rakhne ko sunnat qarar diya hai to wo is wajah se nahi ki unke nazdeek wajib nahi balki is wajah se ki ya to yahan sunnat ka matlab deen ka chalu rasta hai ya is wajah se ki ek mutthi ka wajib hona hadees shareef se sabit hai jaisa ki namaz e eid ko sunnat farmaya halanki namaz e eid wajib hai.

Aur durre mukhtar maye raddul muhtaar jild 2 page 116, raddul muhtaar jild 2 page 117, baharurraeq jild 2 page 280, fathul qadir jild 2 page 260 aur Tahtawi page 491 mein hai ki dadhi jab ki ek mutthi se kam ho to us ko kaatna jis tarah ke kuch maghribi (west) aur zanane zanakhe karte hain kisi ke nazdeek halal nahi aur kul dadhi ka safaya karna ye kaam to hindustan ke yahoodiyon aur iran ke majoosiyon ka hai.

2) ek mutthi se kuch zyada dadhi rakhna jaaiz hai lekin humare bahut bade bade zyada aalimo ke nazdeek us ki bahut lambai ki munasib had se bahar aur ungli uthane ka sabab ho makrooh wa napasandida hai. *(lam'atuzzuha)*

Khizab ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke budhape ko badal dalo yani khizab lagao aur yahoodiyon ke jaisa na karo. *(tirmizi)*

2) Hazrate Abuzar radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke sabse achchi cheez jis se ujle baalon ka rang badla jaye mehandi aur katam hai yani mehandi lagai jaye ya katam.
(Abu dawood)

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem sallallaho alaihi wasallam ne farmaya ki aakhiri zamana mein kuch log honge jo kaala khizab karenge jaise kAbutar ke potey wo log jannat ki khushboo nahi payenge. *(Abu dawood, nasai, mishkat)*

Sone aur letne ka bayan

1) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ne paanv par paanv rakhne se mana farmaya jab ki chit leta ho. *(muslim shareef)*
Ye mana us waqt hai jab ki ek paanv khada ho ki is tarah be pardagi ka dar hai aur agar paanv ko phaila kar ek ko doosre par rakhe to koi haraj nahi. *(bahare shariat)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ne ek aadmi ko pet ke bal letey huye dekha farmaya is tarah letne ko Allah ta'ala pasand nahi farmata. *(tirmizi)*

3) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ne aisi chhat par sone se mana farmaya ki jis par girne se koi rok na ho. *(tirmizi)*

Kuch mas'ale

1) mustahab ye hai ki wuzu ke sath soye aur kuch der dahini karwat par dahine hath ko rukhsar (gaal) ke niche

rakh kar qibla rukh soye phir us ke baad baayi karwat par.

2) jab ladki aur ladke ki umr 10 saal ho jaye to unhein alag alag sulana chahiye.

3) miyan biwi jab ek chaarpai par soyein to 10 saal ke bachcha ko apne sath na sulayein.

4) din ke shuru hissa mein sona ya magrib aur isha ke bich sona makrooh hai. *(bahare shariat)*

5) hindustan aur pakistan mein uttar (north side) janib paanv phaila kar sona bila shubah jaaiz hai use najaaiz samajhna ghalati hai.

6) jab so kar uthe to ye dua padhe-

اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْہِ النُّشُوْر

(bahare shariat)

Sapna dekhne ka bayan

1) Hazrate Anas radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke achcha sapna nubuwat ke 46 hisson mein se ek hissa hai.
(bukhari, muslim)

2) Hazrate Abu Qatada radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke achcha sapna khuda e ta'ala ki taraf se hai aur bura sapna shaitan ki janib se. *(bukhari, muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ke jis ne sapna mein mujh ko dekha us ne waqai mujh hi ko dekha isliye ki shaitan meri soorat nahi ban sakta. *(bukhari, muslim)*

4) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki nabiyye kareem alaihissalatu wattasleem ki khidmat mein ek aadmi ne hazir hokar kaha ya rasoolallah! Maine khwab mein dekha ki jaise mera sar kaat dala gaya hai Huzoor alaihissalatu wassalam ye sun kar hanse aur farmaya jab sapna mein shaitan kisi ke sath khele to wo us sapna ko logon se bayan na kare. *(muslim shareef)*

5) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke tum mein se jo koi bura sapna dekhe to us ko chahiye ki bayein taraf teen baar thook de aur teen baar shaitan se khuda e ta'ala ki panah mange aur jis karwat par pehle tha use badal de. *(muslim shareef)*

Faal ka bayan

1) Hazrate Hafsa radiallaho ta'ala anha ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke jo aadmi kaahin aur najumi (jyotish) ke paas jakar kuch puchhe us ki 40 din ki namazein qubool nahi ki jayengi.
(muslim shareef)

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo aadmi kaahin aur jyotish ke paas jaye aur us ke bayan ko sachcha jane to wo Qur'an aur deen e islam se alag ho gaya.
(ahmad, Abu dawood)

3) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke kuch logon ne rasoole kareem alaihissalatu wattasleem se kaahinon ke babat puchha ki un ki baatein bharosa ke qabil hain ya nahi? Huzoor ne farmaya wo bilkul bharosa ke qabil nahi hain. Logon ne kaha ya rasoolallah! Baaz waqt wo aisi khabarein dete hain jo sach ho jati hai Huzoor ne farmaya wo haq hai jis ko (firishton se) shaitan uchak leta hai aur apne dost kaahin ke kaan mein is tarah daal deta hai jis tarah ek murgi doosri murgi ke kaan mein aawaz pahunchati hai phir wo kaahin us haq mein 100 se zyada jhooti baatein mila dete hain.
(bukhari, muslim)

Chheenk aur jamahi ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ko jab chheenk aati to munh ko hath ya kapde se chhupa lete aur aawaz nichi karte. *(tirmizi)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab kisi ko chheenk aaye to اَلْحَمْدُلِلّٰہِ "Alhamdulillah" kahe aur us ka bhai ya sath wala "YarhamukAllah" یَرْحَمُكَ الله kahe jab "YarhamukAllah" kah le to chheenk ne wala us ke jawab mein ye kahe یَهْدِیكُمُ اللهُ وَیُصْلِحُ بَالَكُمْ "Yahdikumullah wa yuslihu ba lakum". *(bukhari)*

3) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke jab kisi ko jamahi aaye to apna hath munh par rakh le kyunki shaitan munh mein ghus jata hai. *(muslim shareef)*

Kuch mas'ale ka bayan

1) nabi jamahi se bache huye hain isliye ki usmein shaitan ka dakhal hai. Uske rokne ki achchi tarkeeb ye hai ki jab jamahi aane waali ho to dil mein khayaal kare ki nabi is se bache huye hain fauran ruk jayegi.
(bahare shariat, shaami jild 1 page 336)

2) agar chheenk ne wala alhamdulillah kahe to sunne wale par fauran is tarah jawab dena wajib hai ki wo sun le.

3) kuch log chheenk ko badfaali khayaal karte hain jaise kisi kaam ke liye ja raha hai aur kisi ko chheenk aa gai to samajhte hai wo kaam poora nahi hoga ye jahalat hai isliye ki badfaali koi cheez nahi balki aise mauqa par chheenk aana aur us par zikre ilaahi karna nek faali hai.

Ijazat ka bayan

1) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ki maine nabiyye kareem alaihissalatu wattasleem ke ghar par hazir hokar darwaza khatkhataya to Huzoor ne farmaya kaun hai? Maine kaha ki main hoon to aapne farmaya main to main bhi hoon. *(bukhari, muslim)*
Yani jawab mein apna naam lena chahiye "Main" kehna kaafi nahi hai isliye ki "Main" to har aadmi hai.

2) Hazrate Abdullah ibne yusr radiallaho ta'ala anhu ne farmaya ke rasoole kareem alaihissalatu wassalam jab kisi ke darwaza par jate to darwaza ke samne nahi khade hote the balki dahine ya bayein darwaza se hat kar khade hote the. *(Abu dawood)*

3) Hazrate Ata ibne yasaar radiallaho ta'ala anhu se riwayat hai ki ek sahabi ne rasoole kareem alaihissalatu

wattasleem se puchha kya main apni maa'n ke paas jaaun to usse bhi ijazat loo? Huzoor ne farmaya haan! Unhone kaha mein to uske sath us makaan mein rahta hoon, Huzoor alaihissalatu wassalam ne farmaya ijazat lekar uske paas jao unhone kaha mein apni maa'n ka khadim hoon yani baar baar aana jana hota hai phir ijazat ki kya zarurat? Rasoole kareem alaihissalatu wattasleem ne farmaya ki ijazat lekar jao kya tum pasand karte ho ki apni maa'n ko nange dekho? Kaha nahi! Farmaya to ijazat hasil kar liya karo. *(Maalik, mishkat)*

Salam ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke kya mein tum ko aisi baat na batao ki jab tum use karo to tumhare darmiyan muhabbat badhe aur wo ye hai ki aapas mein salam ko riwaaj do. *(muslim)*

2) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke kalaam se pehle salam karna chahiye. *(tirmizi)*

3) Hazrate Abdullah radiallaho ta'ala anhu se marwi hai ki Huzoor alaihissalatu wassalam ne farmaya ke salam mein pahal (shuruaat) karne wala guroor aur ghamand se paak hai. *(baihaqi)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu se marwi hai ki Huzoor alaihissalatu wassalam ne farmaya ke jab koi tum mein se musalmano ke majma mein pahunche to salam kare phir agar baithne ki zarurat ho to baith jaye aur jab chalne lage to dobara salam karo. *(tirmizi)*
Note : jo log Qur'an shareef ya wa'az sunne mein lage ho ya padhne padhane mein lage ho unhein salam na kiya jaye.

5) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke aey bete! Jab tu ghar mein dakhil ho to ghar walo ko salam kar isliye ki tera salam tere aur tere ghar walo ke liye barkat ka sabab hoga. *(tirmizi)*

6) Hazrate Amr ibne shoaib radiallaho ta'ala anhuma apne baap se aur wo apne dada se riwayat karte hain ki Huzoor alaihissalatu wassalam ne farmaya ke jo aadmi salam karne mein ghairo ka tareeqa apnaye wo hum mein se nahi hai. Yahood wa nasaara ka tareeqa na apnao yahoodiyon ka salam ungliyon ke ishara se hai aur nasaara ka tareeqa hatheliyon ke ishara se hai. *(tirmizi, mishkat)*

7) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke agar tumhari mulaqat badmazhabon se ho unhein salam na karo. *(ibne maaja)*

Kuch zaruri mas'ale

1) khat (letter) mein salam likha hota hai us ka bhi jawab dena wajib hai us ki do sooratein hain ek to ye ki zuban se jawab de, doosre ye ki salam ka jawab likh kar bhej de. *(bahare shariat, durre mukhtar aur shaami jild 5 page 275)*

2) kisi ne khat mein likha ki fulan ko salam kaho to jis ko khat likha gaya us par salam ka pahunchana wajib nahi agar pahunchayega to sawab payega.

3) kisi ne kaha ki fulan ko mera salam kah dena aur usne waada kar liya to salam pahunchana wajib hai agar nahi pahunchayega to gunahgar hoga. *(fatawa aalamgeeri, shaami)*

4) kisi ne salam bheja to is tarah jawab de ki pehle pahunchane wale ko phir us ko jis ne salam bheja hai yani yoon kahe "Alaika wa alaihissalam". *(fatawa aalamgeeri)*

Musafha ka bayan

1) Hazrate Bara ibne aazib radiallaho ta'ala anhu kehte hain ki Huzoor alaihissalatu wassalam ne farmaya ke jab do musalman aapas mein milte hain aur musafha karte hain to un donon ke juda hone se pehle un ko bakhsh diya jata hai. *(tirmizi)*

2) Hazrate Ata khurasani radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke aapas mein musafha kiya karo is se dushmani door hogi. *(tirmizi)*

3) Hazrate Zaare jo (wafde) abdul qais mein shamil the farmate hain ki jab hum madeena mein aaye to hum jald jald apni sawariyon se utar pade aur hum Huzoor alaihissalatu wassalam ke hath aur paanv ko bosa diye.
(Abu dawood, mishkat)

Kuch zaruri mas'ale

1) deeni peshwa ka hath aur paanv chumna jaaiz hai. Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi ashi'atullamaat jild 4 page 21 par farmate hain ki parhezgar aalim ka hath chumna jaaiz hai aur kuch aalimo ne farmaya ki mustahab hai aur wafde abdul qais ki hadees ki sharah mein farmate hain ki is hadees shareef se paanv chumne ka jaaiz hona sabit hua aur durre mukhtar mein hai ki barkat ke liye aalim aur parhezgar aadmi ka hath chumna jaaiz hai.

2) har namaz ba jama'at ke baad bhi musafha karna jaaiz hai. Durre mukhtar mein hai ki asr ki namaz ke baad bhi musafha karna jaaiz hai aur aalimo ne jo use bid'at farmaya to wo jaaiz aur achchi bid'at hai aisa hi imaam nawawi ne apni azkaar mein farmaya.

3) wahabi, ghair muqallid donon hathon se musafha karne ko najaaiz aur hadees ke khilaaf batate hain ye un ki jahalat hai. Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi ashi'atullamaat tarjuma mishkat jild 4 page 20 par farmate hain ki mulaqat ke waqt musafha karna sunnat hai aur donon hath se karna chahiye.
Aur hadeeson mein jo lafz "Yad" kaha gaya hai us se sirf ek hath se musafha ka matlab samajhna saheeh nahi isliye ki aisi do cheezein jo ek doosre ke sath rahti ho jaise hath, paanv, aankh, moja, joota aur dastaana waghaira us mein wahid ka lafz bol kar donon murad liye jate hain jaise Zaid ne hath se pakda yani donon hath se aur paanv se chala yani donon paanv se aur aankh se dekha yani donon aankh se aur kaha jata hai Zaid ne joota pahna yani donon joote aur isi par doosri cheezon ko samajhna chahiye.

Ye qaeda hindustan, iran aur arab mein sab jagah maana hua hai warna hadees shareef أَطْيَبُ الْكَسْبِ عَمَلُ الرَّجُلِ بِيَدِهِ ka matlab ye ho jayega ki sirf ek hath ki kamai behtar hai donon hath ki kamai behtar nahi aur mashhoor hadees,

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Ka ye matlab manna padega ki poora musalman wo aadmi hai jis ke sirf ek hath se musalman amaan mein rahein aur doosre hath se takleef mein.

Note : is mas'ala ka zyada bayan aala Hazrat imaam Ahmad Raza radiallaho ta'ala anhu ki kitab "Safaehullujain" mein milega.

Maa'n baap ke haq ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke us ki naak gubar aalood ho, us ki naak gubar aalood ho, us ki naak gubar aalood ho (yani zaleel wa ruswa ho) kisi ne puchha ya rasoolallah wo kaun hai? Huzoor ne farmaya ke jis ne maa'n baap donon ko ya ek ko budhape ke waqt paya phir unki khidmat kar ke jannat mein dakhil na hua.
(muslim shareef)

2) Hazrate Muawiya ibne jahima radiallaho ta'ala anhuma se riwayat hai ki unke waalid jahima Huzoor alaihissalatu wassalam ke paas hazir huye aur kaha ya rasoolallah! Mera irada jihad mein jane ka hai Huzoor se raay lene ke liye hazir hua hoon farmaya kya teri maa'n hai? Kaha haan! Farmaya us ki khidmat apne upar lazim kar le ki jannat maa'n ke paanv tale hai.
(ahmad, nasai, mishkat)

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis ne is haal mein subah ki, ki maa'n baap ke baare mein Allah

ta'ala ka farmabardar raha to us ke liye subah hi ko jannat ke do darwaze khul jate hain aur maa'n baap mein se ek ho to ek darwaza khulta hai aur jis ne is haal mein subah ki, ki maa'n baap ke baare mein khuda e ta'ala ka nafarman banda raha to us ke liye subah hi ko jahannam ke do darwaze khul jate hain aur ek ho to ek darwaza khulta hai. Ek sahabi ne kaha agarche maa'n baap us par zulm karein Huzoor ne farmaya agarche zulm karein agarche zulm karein. *(baihaqi, mishkat)*

4) Hazrate Abu Umaama radiallaho ta'ala anhu se riwayat hai ki ek shakhs ne arz kiya ya rasoolallah! Maa'n baap ka aulad par kya haq hai? Farmaya ki wo donon teri jannat wa dozakh hain yani jo log un ko khush rakhenge jannat payenge aur jo un ko nakhush rakhenge jahannam mein jayenge. *(ibne maaja)*

5) Hazrate Abdullah ibne amr radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke parwardigar ki khushi baap ki khushi mein hai aur parwardigar ki narazgi baap ki narazgi mein hai. *(tirmizi)*

6) Hazrate Abdullah Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke ye baat bade gunahon mein se hai ki aadmi apne maa'n baap ko gaali de logon ne puchha ya rasoolallah! Kya koi apne maa'n baap ko bhi gaali deta hai? Farmaya haan! Us

ki soorat ye hoti hai ki ye doosre ke baap ko gaali deta hai to wo us ke baap ko gaali deta hai aur ye doosre ki maa'n ko gaali deta hai to wo us ki maa'n ko gaali deta hai.
(bukhari, muslim)

7) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo maa'n baap ya un mein se kisi ek ki qabr par har juma ko ziyarat ke liye hazir ho to Allah ta'ala us ke gunah bakhsh dega aur wo maa'n baap ke sath achcha bartaaw karne wala likha jayega. *(mishkat)*

Aulad ke haq ka bayan

1) Hazrate Jabir ibne Samura radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke koi shakhs apni aulad ko adab sikhaye to us ke liye ek sa'a (lagbhag 4 kg) galla sadqa karne se behtar hai. *(tirmizi)*

2) Hazrate Ayyub ibne moosa radiallaho ta'ala anhu apne baap se aur wo apne dada se riwayat karte hain ki Huzoor alaihissalatu wassalam ne farmaya ke aulad ke liye baap ki koi bakhshish achchi parwarish se behtar nahi hai.
(baihaqi, mishkat)

3) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis ki parwarish mein

do ladkiyan baligh hone tak rahein to wo qiyamat ke din is tarah aayega ki mein aur wo bilkul paas paas honge ye kehte huye Huzoor ne apni ungliyan mila kar farmaya ke is tarah. *(muslim)*

4) Hazrate Suraqa ibne Maalik radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke kya mein tum ko ye na bata du ki sab se achcha sadqa kya hai? Aur wo apni us ladki par sadqa karna hai jo tumhari taraf (bewa ya talaq hone ke sabab) wapas laut aai aur tumhare siwa koi us ka zimmedar nahi.
(ibne maaja, mishkat)

5) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo shakhs teen ladkiyon ya teen bahanon ko paale phir unko adab sikhaye aur unke sath meharbani kare yahan tak ki khuda un ko be parwa kar de (yani wo baligh ho jayein aur unka nikah ho jaye) to paalne wale par Allah ta'ala jannat ko wajib kar dega ek sahabi ne puchha ya rasoolallah! Aur do betiyon ya do bahanon ke paalne par kya sawab hai? Huzoor ne farmaya do ka sawab bhi yahi hai (raawi kehte hain) agar sahaba ek beti ya ek bahan ke baare mein puchhte to ek ke baare mein bhi Huzoor yahi farmate. *(mishkat)*

Kuch zaruri baatein

Bachcha ka achcha sa naam rakhe bura naam na rakhe ki bura naam ka bura asar hoga to adab qubool na karega, maa'n ya kisi nek namazi aurat se do saal tak dudh pilwaye, paak kamai se un ki parwarish kare ke napak maal napak aadatein paida karta hai, khelne ke liye achchi cheez jo shar'an jaaiz ho deta rahe, bahlane ke liye un se jhoota waada na kare, jab kuch hoshiyar ho jeye to khane peene uthne baithne chalne phirne maa'n baap aur ustad waghaira ki izzat karne ka tareeqa bataye, nek ustad ke paas Qur'an majeed padhaye, islam wa sunnat sikhaye, Huzoor sayyide aalam sallallaho alaihi wasallam ki izzat wa muhabbat un ke dil mein daale ki yahi asal imaan hai, jab bachcha ki umr 7 saal ho jaye to namaz ki takeed kare aur jab 10 saal ka ho jaye to namaz ke liye sakhti kare agar na padhe to maar kar padhaye, wuzu ghusl aur namaz waghaira ke mas'ale bataye, likhne aur paani mein tairne ko sikhaye, buri sohbat se bachaye, ishqiya novel aur afsane waghaira hargiz na padhne de, jab jawan ho jaye to nek shareefun nasab ladki se shadi kar de aur wirasat se use hargiz mahroom na kare, aur ladkiyon ko seena pirona kaatna aur khana pakana sikhaye, surah e noor ki taleem de aur likhna hargiz na sikhaye ki fitna ka dar hai, beton se zyada un ki dil jooe kare, 9 saal ki umr se un ki khaas nigrani shuru karein, shadi barat mein jahan naach gaana ho wahan hargiz na jane de, radio se bhi gaana bajana hargiz na sunne de, jab baligh ho jaye to nek

shareefun nasab ladke ke sath nikah kar de faasiq wa faajir khaas kar badmazhab ke sath hargiz nikah na kare.
(mash'altul irshad ila huqooqil aulad musannif aala Hazrat imaam ahmad raza radiallaho ta'ala anhu)

Bhai waghaira ke haq

1) Hazrate Sayeed ibne aas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke bade bhai ka haq chhote bhai par aisa hai jaisa ki baap ka haq bete par. *(baihaqi)*

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo humare chhoto par raham na kare, humare badho ki izzat na kare, neki ka hukm na de aur burai se mana na kare wo hum mein se nahi hai. *(tirmizi)*

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo shakhs yateem ko apne khane peene mein shareek kare Allah ta'ala us ke liye jannat wajib kar dega. *(mishkat)*

4) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke wo shakhs jannat mein nahi jayega jis ka padosi us ke zulm se bacha na ho. *(muslim shareef)*

5) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki wo momin nahi jo khud pet bhar khaye aur us ka padosi us ki bagal mein bhooka rahe.
(baihaqi, mishkat)

6) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke qasam hai us zaat ki jis ke qabza mein meri jaan hai ki banda us waqt tak momin nahi hota jab tak ki apne bhai ke liye bhi wo pasand na kare jis ko wo khud apne liye pasand karta hai.
(bukhari, muslim)

Chori karna aur sharab peena

1) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke chor par Allah ta'ala ne lanat farmai hai. *(bukhari, muslim)*

2) Hazrate Fuzaala ibne ubaid radiallaho ta'ala anhu ne farmaya ki Huzoor alaihissalatu wassalam ke paas ek chor laya gaya to us ka hath kaata gaya phir Huzoor ne farmaya ke wo kata hua hath uski gardan mein latka diya jaye.
(tirmizi)

3) Hazrate Abdullah ibne amr radiallaho ta'ala anhuma se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke maa'n baap ki nafarmani karne wala, jua

khelne wala, ahsaan jatane wala aur sharab ki aadat rakhne wala jannat mein na jayega. *(mishkat)*

4) Hazrate Abu umaama radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke Allah ta'ala farmata hai qasam hai meri izzat ki mera jo banda sharab ka ek ghoont bhi piyega mein us ko usi ke misl peep pilaoga aur jo banda mere dar se sharab peena chhod dega mein us ko mubarak hauzon mein se sharab e tahoor pilaoga. *(ahmad, mishkat)*

5) Hazrate Waael hazarmi radiallaho ta'ala anhu se riwayat hai ki Tariq ibne suwaid ne Huzoor alaihissalatu wassalam se sharab banane ke baare mein puchha to Huzoor ne mana farmaya unhone kaha hum to use sirf dawa ke liye banate hain Huzoor ne farmaya wo dawa nahi hai balki wo khud beemari hai. *(muslim shareef)*

6) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke jo sharab piye use durre maaro aur jo shakhs 4thi martaba sharab piye use qatl kar do. *(tirmizi)*

Note : agar islami hukoomat hoti to chori karne wale ka hath kaata jata aur sharab peene wale ko 80 kode maare jate. Maujooda soorat mein un ke liye ye hukm hai ki musalman un ka boycott karein un ke sath khana peena

uthna baithna aur kisi tarah ke islami ta'alluq na rakhein jab tak ki wo log tauba kar ke apna bura kaam chhod na dein agar musalman aisa na karenge to wo bhi gunahgar honge.

Jhoot ka bayan

1) Hazrate Ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke sach bolna neki hai aur neki jannat mein le jati hai aur jhoot bolna bada gunah hai aur bada gunah jahannam mein le jata hai. *(muslim shareef)*

2) Hazrate Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab banda jhoot bolta hai to us ki badboo se firishta ek meel door hat jata hai.*(tirmizi)*

3) Hazrate Safwan ibne sulaim radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam se puchha gaya kya momin darpok hota hai? Huzoor ne farmaya haan! Ho sakta hai phir puchha gaya kya momin kanjoos ho sakta hai? Farmaya haan! Ho sakta hai phir puchha kya momin jhoota hota hai? Farmaya nahi.
(baihaqi, mishkat)

4) Hazrate Umme Kulsum radiallaho ta'ala anha ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke wo aadmi jhoota nahi hai jo logon ke darmiyan sulah paida karta hai, achchi baat kahta hai aur achchi baat pahunchata hai.
(bukhari, muslim)

Note : apna haq paane ke liye ya apne upar se zulm door karne ke liye jhoot bolna jaaiz hai.
(durre mukhtar, fatawa razwiya jild 3 page 192)

Aur Hazrat sadrushshariya rahmatullahi ta'ala alaihi likhte hain ki teen sooraton mein jhoot bolna jaaiz hai yani us mein gunah nahi.

jung ki soorat mein ke yahan apne muqabil ko dhoka dena jaaiz hai isi tarah jab zalim zulm karna chahata ho to us ke zulm se bachne ke liye bhi jaaiz hai.

do musalmano mein jhagda hai aur ye un donon mein sulah karana chahata hai to is soorat mein jhoot bolna jaaiz hai jaise ek ke samne ye kah de ki wo tumhein achcha janta hai, tumhari tareef karta tha ya usne tumhein salam kahla bheja hai aur doosre ke paas bhi isi tarah ki baatein kare taaki donon mein dushmani kam ho jaye aur sulah ho jaye.

apni aurat ko khush karne ke liye koi baat waqiya ke khilaaf kehna jaaiz hai.
(bahare shariat jild 16 page 136 ba hawala e aalamgeeri)

Aur sach bolne mein fasaad paida hota ho to is soorat mein bhi jhoot bolna jaaiz hai aur be gunah ko qatl se bachane ke liye jhoot bolna wajib hai.
(bahare shariat jild 16 page 136)

Chugli aur gheebat ka bayan

1) Hazrate Huzaifa radiallaho ta'ala anhu ne farmaya ke maine Huzoor alaihissalatu wassalam ko farmate huye suna ke chugli khane wala jannat mein nahi jayega. *(bukhari, muslim)*

2) Hazrate Abdurrahman ibne ganam aur asma binte yazeed radiallaho ta'ala anhuma se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke khuda e ta'ala ke bahut bure bande wo hai jo logon mein chugli khate phirte hain aur doston ke darmiyan judai dalte hain. *(ahmad, baihaqi)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke tumhein maloom hai gheebat kya cheez hai? Logon ne kaha Allah wa rasool us ko achcha jante hain. Farmaya gheebat ye hai ke tu apne bhai ke baare mein aisi baat kahe jo use buri lage kisi ne kaha agar mere bhai mein wo burai maujood ho to kya us ko bhi gheebat kaha jayega? Farmaya jo kuch tum kehte ho agar us mein maujood ho jab hi to gheebat hai aur agar tum aisi baat kaho jo us mein maujood na ho to ye to jhoota ilzaam hai.
(muslim shareef)

4) Hazrate Abu Sayeed wa Hazrate Jabir radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke gheebat zina se buri hai, sahaba ne kaha ya rasoolallah! Gheebat zina se buri kyun hai? Farmaya aadmi zina karta hai phir tauba karta hai to Allah ta'ala us ko apni meharbani se maaf farma deta hai lekin gheebat karne wale ko Allah ta'ala maaf nahi farmata jab tak ki us ko wo aadmi maaf na kar de jis ki gheebat ki gai hai. *(baihaqi, mishkat)*

5) Hazrate Bahaz ibne hakim radiallaho ta'ala anhu apne baap se riwayat karte hain aur wo apne dada se ke Huzoor alaihissalatu wassalam ne farmaya kya tum log bure ko bura kahne se bachte ho? Aakhir use log kyunkar pahchanege, bure ki buraiyan bayan kiya karo taaki log us se bachein. *(sunan baihaqi)*

Kuch zaruri mas'ale

1) Faasiqe molin yani khullam khulla bada gunah karne wale aur badmazhab ki burai bayan karna jaaiz hai balki agar logon ko us ki burai se bachana maqsad ho to sawab milne ki ummeed hai.
(bahare shariat ba hawala e raddul muhtaar)

2) jo shakhs khullam khulla bura kaam karta ho aur us ko is baat ki koi parwa nahi ke log use kya kahenge to us shakhs ki us buri baat ka bayan karna gheebat nahi magar

us ki doosri baatein jo zahir nahi hain un ka charcha karna gheebat hai.
(bahare shariat ba hawala e raddul muhtaar)
Aaj kal bahut se wahabi apni wahabiyat chhupate aur khud ko sunni zahir karte hain aur jab mauqa pate hain to badmazhabi ko aahista aahista phailate hain un ki badmazhabi ko zahir karna gheebat nahi isliye ki logon ko un ke makr wa burai se bachana hai aur agar wo apni badmazhabi ko nahi chhupata balki khullam khulla zahir karta hai jab bhi gheebat nahi isliye ki wo khullam khulla burai karne walo mein dakhil hai. *(bahare shariat)*

Zuban ki hifazat aur tanhai waghaira

1) Hazrate Abdullah Ibne Umar radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo shakhs chup raha usne najaat pai. *(tirmizi)*

2) Hazrate Abuzar radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki akele rahna bure sathi se behtar hai aur achcha sathi behtar hai akela rahne se aur bhalai sikhana behtar hai chup rahne se aur chup rahna behtar hai burai sikhane se. *(baihaqi, mishkat)*

3) Hazrate Ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke

musalman ko gaali dena bada gunah hai. *(bukhari, muslim)*

4) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jab faasiq yani bade gunahgar ki tareef ki jati hai to Allah ta'ala gazab farmata hai aur faasiq yani bade gunahgar ki tareef se Allah ka arsh kaanp uth'ta hai. *(baihaqi)*
Jab faasiq ki tareef karne se Allah ka arsh kaanp ne lagta hai to bad'deen aur badmazhab ki tareef karne se arshe ilahi kis qadr kanpta hoga. *Al ayaazu billahi ta'ala*

Dushmani aur jalan (bughz wa hasad) ka bayan

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke bandon ke aamal har hafta do martaba pesh kiye jate hain peer aur jumerat ko pas har banda ki bakhshish hoti hai siwa us banda ke jo apne kisi musalman bhai se dushmani rakhta hai us ke baare mein hukm diya jata hai ki un donon ko chhode raho (yani firishte unke gunahon ko na mitayein) yahan tak ke wo aapas ki dushmani ko khatm kar dein. *(muslim)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke kisi musalman ko jaaiz nahi ki wo teen din se zyada kisi

musalman ko dushmani se chhod rakhe agar teen din guzar jayein to us ko chahiye ke apne bhai se mil kar salam kare agar wo salam ka jawab de de to sulah ke sawab mein donon shareek hain aur agar salam ka jawab na de to jawab na dene wala gunahgar hua aur salam karne wala ta'alluq chhodne ke gunah se bari (aazad) ho gaya.
(Abu dawood, mishkat)

3) Hazrate Zubair radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke agli ummaton ki beemari tumhari taraf bhi aa gai wo beemari dushmani aur jalan hai jo mundne waali hai mera ye matlab nahi ke wo baal mundti hai balki wo deen ko mundti hai. *(ahmad, tirmizi)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem sallallaho alaihi wasallam ne farmaya ke hasad aur jalan se apne aap ko bachao isliye ki hasad nekiyon ko is tarah kha jata hai jis tarah aag lakdi ko. *(Abu dawood)*

Fayda : kisi shakhs mein koi achchai dekh kar ye tamanna karna ke wo achchai us se door hokar mere paas aa jaye ise hasad kehte hain, hasad karna haraam hai.
(bahare shariat)
Aur agar ye tamanna hai ki wo achchai mujh mein bhi ho jaye to ise rashk kehte hain ye jaaiz hai.

Khuda hi ke liye muhabbat khuda hi ke liye dushmani

1) Hazrate Abuzar radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam hum logon ke paas tashreef laye aur farmaya ke tum log jante ho ki khuda e ta'ala ke nazdeek kaun sa amal sabse pasandida hai? Kisi ne kaha namaz aur zakaat, kisi ne kaha jihad Huzoor ne farmaya Allah ta'ala ke nazdeek sab se pasandida amal hai

اَلْحُبُّ فِی اللہِ وَالْبُغْضُ فِی اللہِ

Tarjuma : khuda hi ke liye kisi se muhabbat karna aur khuda hi ke liye kisi se nafrat karna. *(ahmad, Abu dawood)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein farmate hain ki yahan sawal paida hota hai ke حُبٌّ فِی اللہِ ka namaz, zakaat aur jihad se zyada mahboob hona kaise saheeh hoga jab ke ye cheezein sab amal se behtar hain. Is ka jawab ye hai ke jo shakhs sirf Allah ta'ala ke liye muhabbat karega wo nabi, vali (auliyaullah) aur Allah ta'ala ke har nek bandon se muhabbat karega aur un logon ki pairwi wa farmabardari bhi zarur karega isliye ki muhabbat ke liye farmabardar zaruri hai aur jo shakhs khuda e ta'ala ke liye dushmani karega to deen ke dushmanon se yaqeenan dushmani karega goya Huzoor ne farmaya ke amlon aur

farmabardariyon ka madaar aur buniyad حُبٌّ لِلّٰهِ "Hubbu lillah" aur بُغْضٌ لِلّٰهِ "Bughzu lillah" hai.
(ash'atullamaat jild 4 page 138)

2) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki Huzoor alaihissalatu wassalam ne Abuzar se farmaya ke aey Abuzar! Imaan ki kaun si girah zyada mazboot hai? Kaha Allah aur rasool us ko zyada jante hain. Huzoor sallallaho alaihi wasallam ne farmaya Allah ta'ala hi ke liye aapas mein dosti rakhna aur Allah hi ke liye kisi ko dost banana aur kisi ko dushman samajhna. *(baihaqi)*

3) Hazrate Abu razin radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne un se farmaya kya mein tujhe deen ki wo buniyad na bata du jis ke zariye tu duniya wa aakhirat ki bhalai hasil kar le, pahli baat to ye ki Allah walo ki majlison mein baithna apne liye lazim kar le aur jab akela rahna mayassar aaye to jitna ho sake khuda e ta'ala ki yaad mein apni zuban hila aur khuda e ta'ala hi ke liye dosti kar aur usi ke liye dushmani kar. *(baihaqi)*

Gussa aur ghamand ka bayan

1) Hazrate Bahaz ibne hakim apne baap se aur wo apne dada se riwayat karte hain ki Huzoor alaihissalatu

wassalam ne farmaya ke gussa imaan ko aisa barbad karta hai jis tarah aelwa shahad ko kharab kar deta hai. *(baihaqi)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke bahadur wo nahi jo pahalwan ho aur doosre ko pachhad de balki bahadur wo shakhs hai jo gussa ke waqt apne aap ko qabu mein rakhe. *(bukhari, muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke Hazrate Moosa alaihissalam ne kaha aey mere parwardigar! Kaun banda tere nazdeek zyada izzat wala hai? Farmaya wo banda jo qudrat rakhte huye maaf kar de. *(baihaqi, mishkat)*

4) Hazrate Ibne mas'ood radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis shakhs ke dil mein raae barabar ghamand hoga wo jannat mein nahi jayega. Ek shakhs ne kaha ya rasoolallah! Aadmi is baat ko pasand karta hai ke uska pahnawa achcha ho aur us ka joota achcha ho kya ye bhi ghamand mein dakhil hai? Huzoor ne farmaya khuda e ta'ala jameel hai aur wo jamaal (aaraesh) ko pasand farmata hai isliye aaraesh wa jamaal ki khwahish ghamand nahi hai aur albatta ghamand haq ko qubool na karna aur logon ko haqeer wa zaleel (kam darja wa be izzat) samajhna hai.

5) Hazrat Faruqe Aazam radiallaho ta'ala anhu ne mimbar par khade hokar farmaya aey logon! Tawazu yani aajizi aur inkisari ikhtiyar karo maine Huzoor alaihissalatu wassalam ko farmate huye suna hai ki jo khuda ki khushi hasil karne ke liye tawazu karta hai khuda e ta'ala use uncha farmata hai yahan tak ki wo apne aap ko chhota samajhta hai magar logon ki nazar mein wo bada samjha jata hai aur jo ghamand karta hai Allah ta'ala use past kar deta hai yahan tak ki wo logon ki nazron mein be izzat rahta hai aur apne tae apne aap ko bada khayaal karta hai halanki anjamkar ek din wo logon ki nigah mein kutte aur suar se bhi bura ho jata hai.

Zulm ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem sallallaho alaihi wasallam ne farmaya ke zulm qiyamat ke din andheriyon ka sabab hoga. *(bukhari, muslim)*

2) Hazrate Aaus ibne shurhabil se riwayat hai ki unhone Huzoor alaihissalatu wassalam ko farmate huye suna ki jo shakhs zalim ko quwwat dene ke liye us ka sath de ye jante huye ki wo zalim hai to wo islam se kharij ho jata hai. *(baihaqi)*

Yani ye ek musalman ka kaam nahi hai.

3) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya kya tumhein maloom hai ghareeb kaun hai? Logon ne kaha hum mein ghareeb wo aadmi hai jis ke paas na paise ho na saman. Huzoor ne farmaya meri ummat mein darasal ghareeb wo aadmi hai jo qiyamat ke din namaz, roza, zakaat lekar aaye is haal mein ki us ne kisi ko gaali di ho, kisi par tuhmat lagai ho, kisi ka maal kha liya ho, kisi ko qatl kiya ho aur kisi ko maara ho to ab unhein khush karne ke liye us aadmi ki nekiyan un mazlumon ke darmiyan taqseem ki jayegi pas us ki nekiyan khatm ho jane ke baad bhi agar logon ke haq us par baaqi rah jayenge to ab haqdaron ke gunah laad diye jayenge yahan tak ki use jahannam mein phenk diya jayega.

Note : bandon par do qism ke haq hote hain
• Allah ke haq
• Bandon ke haq
In donon ko ada karna zaruri hai lekin un mein bandon ke haq bahut aham hain isliye ki khuda e ta'ala apne karam se agar chahe to apne haq ko maaf farma de lekin bandon ke haq ko Allah ta'ala hargiz nahi maaf farmayega jab tak ki wo bande na maaf kar dein ki jin ke haq us par hote hain lihaza Allah ke haq ke sath bandon ke haq ada karne ki jahan tak ho sake koshish kare warna qiyamat ke din sakht azaab mein giraftar hoga.

Maal waghaira ki lalach ka bayan

1) Hazrate Ibne Abbas radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke agar duniyadar aadmi ke paas maal se bhare huye do jungle ho jab bhi wo teesre jungle ki aarzu karega aur aise lalachi aadmi ka pet qabr ki mitti ke siwa aur koi cheez nahi bhar sakti. *(bukhari, muslim)*

2) Hazrate ka'ab ibne Maalik radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke do bhooke bhediye jinhein bakriyon mein chhod diya jaye wo itna nuqsan nahi pahunchate jitna ke maal aur martaba ki lalach insaan ke deen ko nuqsan pahunchati hai. *(tirmizi)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke dirham wa deenar ke bande par lanat ki gai hai. *(tirmizi)*

4) Hazrate Anas radiallaho ta'ala anhu ne kaha ki nabiyye kareem alaihissalatu wassalam ne farmaya ke aadmi budha hota hai aur do baatein us ki jawan hoti hain maal ki lalach aur umr ki zyadti. *(bukhari, muslim)*

Duniya ki muhabbat ka bayan

1) Hazrate Huzaifa radiallaho ta'ala anhu ne farmaya ke maine rasoole kareem alaihissalatu wassalam ko farmate huye suna ki duniya ki muhabbat har burai ki buniyad hai. *(mishkat)*

2) Hazrate Abu moosa radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jo aadmi apni duniya se muhabbat karta hai (aisi muhabbat jo Allah wa rasool ki muhabbat par ghalib ho) to wo apni aakhirat ko nuqsan pahunchata hai aur jo apni aakhirat se muhabbat karta hai wo apni duniya ko nuqsan pahunchata hai to aey musalmano! Fana hone waali cheez yani duniya ko chhod kar baaqi rahne waali cheez yani aakhirat ko ikhtiyar kar lo. *(ahmad, mishkat)*

3) Hazrate sahal ibne sa'ad radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ne farmaya ke agar duniya khuda e ta'ala ki nazar mein machchhar ke par barabar bhi wuq'at (izzat) rakhti to us mein se kafir ko ek ghoont bhi na pilata.

4) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke kaan khol kar sun lo duniya mal'oon hai aur jo cheezein

usmein hain wo bhi mal'oon hain magar Allah ka zikr aur wo 2 cheezein jinhein Allah ta'ala dost rakhta hai aur aalim ya talibe ilme deen bhi. *(tirmizi)*

5) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke duniya momin ka qaid khana aur kafir ki jannat hai. *(muslim shareef)*

Umr aur maal ki zyadti kab nemat hai?

1) Hazrate Ibne shaddad radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke khuda e ta'ala ke nazdeek us momin se achcha koi nahi hai jisne khuda e ta'ala ki tasbeeh wa takbeer aur uski ibadat wa tahleel ke liye islam mein zyada umr pai. *(ahmad, mishkat)*

2) Hazrate Abu bakr radiallaho ta'ala anhu se riwayat hai ki ek sahabi ne puchha ya rasoolallah! Kaun aadmi bahut achcha hai? Sarkare aqdas sallallaho alaihi wasallam ne farmaya ke wo aadmi jis ki umr zyada ho aur kaam achche ho phir puchha ki kaun aadmi bahut bura hai? Farmaya wo aadmi jis ki umr zyada ho aur amal bure ho. *(tirmizi)*

3) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wassalam ne farmaya ke duniya ka maal hara rangeen, tarotaza aur lazzat wala hai to jo aadmi us ko jaaiz tareeqa se hasil kare

aur jaaiz kaamon mein kharch kare to aisa maal bahut achcha madadgar hai. *(bukhari, muslim)*

4) Huzoor alaihissalatu wassalam ke ek sahabi ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke jo shakhs Allah ta'ala se dare uske liye maaldar hona koi harj nahi aur parhezgar aadmi ke liye jismani tandurusti maaldari se behtar hai aur khushdili bhi khuda e ta'ala ki nematon mein se ek badi nemat hai. *(mishkat)*

5) Hazrate Sufyan sauri radiallaho ta'ala anhu ne farmaya ke agle zamana mein maal ko bura samjha jata tha lekin aaj kal maal momin ki dhaal hai aur farmaya agar ye maal humare paas na hote to ye zahir parast badshah hum logon ko be izzat samajhte aur farmaya ki jis aadmi ke paas kuch maal ho use chahiye ki use theek se rakhe yani us ke badhane ki tadbeerein kare isliye ki ye aisa zamana hai ki agar koi ghareeb ho jayega to wo hi sab se pehle apne deen ko duniya ke badle bech dalega aur farmaya ki halal maal fuzool kharchi mein barbad nahi hota. *(mishkat)*

Dikhawe ke liye kaam karna

1) Hazrate Mahmood ibne labeed radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke tumhare baare mein jis cheez se mein bahut darta hoon wo shirke asghar hai, sahaba ne puchha ya

rasoolallah! Shirk e asgar kya cheez hai? Farmaya riya yani dikhawe ke liye kaam karna. *(ahmad)*

2) Hazrate Abdullah ibne amr radiallaho ta'ala anhuma se riwayat hai ki unhone rasoole kareem alaihissalatu wassalam ko farmate huye suna ki jo aadmi logon mein apne amal ka charcha karega to khuda e ta'ala us ki riyakari ko logon mein mashhoor kar dega aur us ko be izzat karega. *(baihaqi)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke banda ne jab logon ke samne namaz padhi to achchai ke sath padhi aur jab logon ke samne nahi padhi to bhi achchai ke sath padhi to khuda e ta'ala farmata hai ki mera ye banda sachcha hai yani riyakari nahi karta.
(ibne maaja)

4) Hazrate Shaddad ibne aaus radiallaho ta'ala anhu ne kaha ki maine Huzoor alaihissalatu wassalam ko farmate huye suna ki jis aadmi ne dikhawe ke liye namaz padhi us ne shirk kiya aur jis aadmi ne dikhawe ke liye roza rakha to us ne shirk kiya aur jis ne dikhawe ke liye sadqa kiya to us ne shirk kiya. *(ahmad, mishkat)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees ki sharah mein likhte

hain ki jo kaam dikhawe ke liye kare shirk hai. Khulasa ye ki shirk do tarah ke hote hain "Jali aur khafi", butparasti karna khullam khulla shirk hai ye shirk e "Jali" hai aur riyakari jo ki Allah ke ilawa doosre ke liye amal karta hai wo bhi chhupe taur par butparasti karta hai yani ye shirk e "Khafi" hai jaisa ki kaha gaya hai ki har wo cheez jo tujhe khuda e ta'ala se roke wo tera 'but' hai. *(ashi'atullamaat jild 4 page 250)*

Tasweer ka bayan

1) Hazrate Abu talha radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke jis ghar mein kutta ya jandar ki tasweerein ho us mein rahmat ke firishte nahi aate. *(bukhari, muslim)*

2) Hazrate Abdullah ibne mas'ood radiallaho ta'ala anhu ne farmaya ke maine rasoole kareem alaihissalatu wassalam ko farmate huye suna ki khuda e ta'ala ke yahan sab se zyada azaab un logon ko diya jayega jo jandar ki tasweer banate hain. *(bukhari, muslim)*

3) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne farmaya ki maine rasoole kareem alaihissalatu wassalam ko farmate huye suna ki jo aadmi jandar ki tasweer banayega to khuda e ta'ala beshak use azaab dega yahan tak ki wo apni banai hui tasweer mein jaan daal de aur ye

haqeeqat hai ki wo us mein kabhi jaan nahi daal sakega isliye azaab ka mustahaq yaqeeni hai. *(bukhari shareef)*

4) Hazrate Aaisha siddiqa radiallaho ta'ala anha ne kaha ki nabiyye kareem alaihissalatu wassalam ne farmaya ke habsha ke logon ka haal ye hai ke jab un mein koi nek aadmi mar jata hai to wo log uski qabr par ibadat khana bana lete hain phir us mein un nek logon ki tasweer banate hain, ye log khuda e ta'ala ki bahut buri makhlooq hain. *(mishkat)*

Zaruri note : aaj kal bahut se jahil ganwar sufi kahlane wale aur buzurgane deen se jhooti muhabbat ka daawa karne wale Hazrat Ghause paak, Hazrate Khwaja Gharib nawaz, Hazrate Mahboobe ilaahi, Hazrate Sabir kalyari, Hazrate Kaleemullah shah jahan aabadi, Hazrate Tajuddin nagpuri, Hazrate Haji waris Ali shah aur doosre waaliyon aur buzurgon ki tasweerein apne gharon aur dukanon mein rakhte hain ye najaaiz aur gunah hai aur kuch log buzurgon ki tasweer ke samne ba adab baith kar un ka tasawwur karte hain ye butparasti ke misl hain balki islam mein butparasti ka darwaza kholna hai jo sakht haraam aur najaaiz hai.

Jaldbazi karne na karne ka bayan

1) Hazrate Sahal ibne Sa'ad Sayeedi radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ki kaamon mein jaldbazi na karna khuda e ta'ala ki taraf se hai aur jaldbazi karna shaitan ki taraf se hai. *(tirmizi)*

2) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki ek shakhs ne nabiyye kareem alaihissalatu wassalam se arz kiya ki mujhe naseehat farmaiye, Huzoor ne farmaya ki apna kaam khub ghaur wa fikr ke baad kiya karo agar us ka anjam achcha nazar aaye to kar dalo aur kharabi ka khauf ho to mat karo. *(mishkat)*

3) Hazrate mus'ab ibne sa'ad apne baap se riwayat karte hain ki nabiyye kareem alaihissalatu wassalam ne farmaya ke jaldbazi na karna har cheez mein achcha hai lekin aakhirat ke kaam mein der karna achcha nahi. *(Abu dawood)*

Neki ka hukm dena aur burai se rokna

1) Hazrate Abu Sayeed khudri radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ke jo aadmi koi baat shara ke khilaaf dekhe to

use apne hath se rok de aur agar hath se rokne ki taqat na ho to zuban se mana kare aur agar zuban se bhi mana karne ki taqat na ho to dil se bura jane aur ye sab se kamzor imaan hai. *(muslim)*

2) Hazrate Abu Bakr siddiq radiallaho ta'ala anhu ne farmaya ke maine Huzoor alaihissalatu wassalam ko farmate huye suna ki log jab koi baat shara ke khilaaf dekhein aur us ko na mitaye to anqareeb khuda e ta'ala un ko apne azaab mein mubtila karega. *(tirmizi, ibne maaja)*

3) Hazrate Urs ibne ameera radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wattasleem ne farmaya ke jab kisi jagah koi gunah kiya jaye to jo aadmi wahan maujood ho magar use wo napasand samajhta ho to wo us aadmi ki tarah hai jo wahan maujood nahi aur jo aadmi wahan maujood na ho lekin us ko pasand karta ho to wo us aadmi ki tarah hai jo wahan maujood ho. *(Abu dawood)*

4) Hazrate Jabir radiallaho ta'ala anhu ne kaha ke rasoole kareem alaihissalatu wassalam ne farmaya ke khuda e ta'ala ne Jibreel alaihissalam ko hukm diya ki fulan shahar ko jo aisa aur aisa hai us ke rahne walo ke sath ulat do Jibreel alaihissalam ne kaha ke aey mere parwardigar! Un rahne walo mein tera fulan banda bhi hai jisne ek minute bhi teri nafarmani nahi ki hai to khuda e ta'ala ne farmaya

ke mein phir hukm deta hoon ke us par aur kul rahne walo par shahar ko ulat do isliye ki uska chehra gunahon ko dekh kar meri khushi ke liye ek minute bhi nahi badalta. *(baihaqi, mishkat)*

5) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke maine meraj ki raat mein dekha ke kuch logon ke hont aag ki kaichiyon se kaate ja rahe hain maine puchha Jibreel ye kaun log hain? Unhone kaha ye aap ki ummat ke waaez hain jo logon ko neki ki hidayat karte the aur apne aap ko bhul jate the yani khud nek kaam na karte the.*(mishkat)*

6) Hazrate Usama radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke qiyamat ke din ek aadmi ko lakar jahannam mein daal diya jayega to uski aantein fauran pet se nikal kar aag mein gir padegi phir wo unhein pisega yani unke gird chakkar katega jaise panchakki ka gadha (donkey) aataa pista hai, to jahannami ye dekh kar uske paas jama ho jayenge aur us se kahenge aey fulan tera kya haal hai yani ye tu kya kar raha hai, kya tu hum ko nek kaam karne aur bure kaam se baaz rahne ka hukm nahi deta tha? Wo kahenga haan mein tum ko nek kaam ka hukm deta tha aur khud us ko nahi karta tha aur bure kaam se tum ko rokta tha aur khud us ko karta tha. *(bukhari, muslim)*

Hazrate Shaykh Abdul Haq muhaddis dehalwi rahmatullahi ta'ala alaihi is hadees shareef ki sharah mein farmate hain maloom hua ki doosron ko achchi baat ka hukm dena aur burai se rokna aur khud us par amal na karna azaab ka sabab hai lekin ye azaab amal na karne ki wajah se hai achchi baat ke hukm dene aur burai se rokne ki wajah se nahi hai isliye ki agar achchi baat ke karne aur burai se rokne ka kaam bhi nahi karega to do wajib chhod ne ke sabab aur zyada azaab ka mustahaq hoga.
(ashi'atullamaat jild 4 page 175)

Aur Hazrate Shaykh likhte hain ki achchi baat karne ka hukm dena us baat ke wajib hone mein khud hukm dene wale ka bhi amal karne wala hona shart nahi hai balki baghair amal bhi achchi baat ka hukm dena jaaiz hai isliye ki apne aap ko achchi baat ka hukm karna wajib hai aur doosre ko achchi baat ka hukm karna doosra wajib hai agar ek wajib chhut jaye to doosre wajib ka chhodna hargiz jaaiz na hoga aur wo jo Qur’an majeed para 29 mein aaya hai "Wo baat kyun kehte ho jo khud nahi karte" agar use achchi baat ke hukm dene aur buri baat se rokne ke baare mein maan liya jaye to amal na karne par daat wa phatkar hai na ki kahne par. Haan is mein shak nahi hai ki agar khud bhi amal kare to achcha hai isliye ki aise aadmi ka achchi baat ka hukm karna asar nahi karta jo khud be amal hai.

Kuch mas'ale

1) achchi baat ke hukm karne ki kai sooratein hain-

• agar janta ho ki nasihat ko qubool kar lenge aur burai se ruk jayenge to aisi soorat mein nasihat karna wajib hai chup rahna jaaiz nahi.

• aur agar janta ho ki nasihat karne par log bura bhala kahenge ya maar peet karenge jis se dushmani paida hogi to in sooraton mein chup rahna afzal hai.

• aur agar maar peet ko sabr kar lega to mujahid hai aise aadmi ko achchi baat ke hukm karne aur buri baat se rokne mein koi harj nahi.

• aur agar janta hai ki nasihat qubool na karenge aur maar peet wa gaAli galoj ka dar bhi nahi hai to nasihat karne na karne ka ikhtiyar hai aur behtar ye hai ke is soorat mein nasihat kare.

Aisa hi fatawa aalamgeeri jild 5 page 309 mein hai.

2) burai dekhne wale par lazim hai ki us se roke agarche wo khud us burai mein mubtila ho isliye ki shara ne burai se bachna aur doosre ko us se rokna ye donon baatein lazim ki hain, to burai se na bachne par rokne se chhutkara nahi payega aisa hi fatawa hindiya jild 5 page 309 mein hai.

Tawakkul (Allah par bharosa karna)

1) Hazrate Amr ibne Sa'ad radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke jo aadmi Allah ta'ala par bharosa kar le aur apne sab kaamon ko khuda e ta'ala ke supurd kar de to Allah ta'ala us ke liye kaafi hai. *(ibne maaja)*

2) Hazrat Faruqe Aazam radiallaho ta'ala anhu ne farmaya ke maine Huzoor alaihissalatu wassalam ko farmate huye suna ki agar tum log khuda e ta'ala par bharosa kar lo jaisa ki bharosa ka haq hai to wo tum ko isi tarah rozi dega jis tarah chidiyon ko rozi deta hai ki wo subah ko bhooke nikalte hai aur shaam ko pet bhar ke wapas laut'tey hain. *(tirmizi)*

3) Hazrate Abuzar radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke halal ko apne upar haraam kar lene aur maal ko barbad kar dene ka naam duniya chhodna nahi hai balki duniya chhodna ye hai ki jo kuch maal wa daulat tere hathon mein hai us par bharosa na kar balki us par bharosa kar jo khuda e ta'ala ke qabza mein hai.
(tirmizi)

4) Hazrate Suhaib radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke momin ka muamala ajeeb hai ke uske har kaam mein bhalai hai aur ye darja momin ke ilawa kisi aur ko hasil nahi hai. Agar use khushi ka mauqa mile aur us par khuda e ta'ala ka shukr baja laye to us mein us ke liye bhalai hai aur agar kabhi musibat pahunche aur wo us par sabr kare to us mein bhi us ke liye bhalai hai. *(muslim)*

5) Hazrate Sa'ad radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke aadmi ki nekbakhti ye hai ki jo kuch Allah ta'ala ne us ke liye muqaddar kar diya hai us par raazi rahe aur aadmi ki badbakhti ye hai ki wo khuda e ta'ala se bhalai mangna chhod de aur aadmi ki badbakhti ye bhi hai ki khuda e ta'ala ne us ke baare mein jo kuch muqaddar farma diya hai wo us par naraz ho. *(ahmad, tirmizi)*

Narmi, haya aur achchhi aadat

1) Hazrate Aaisha radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne farmaya ke khuda e ta'ala meharban hai aur meharbani ko pasand farmata hai. *(muslim shareef)*

2) Hazrate Jareer radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke jo

aadmi narmi se mahroom kiya jata hai wo (doosre lafzon mein) bhalai se mahroom kiya jata hai. *(muslim)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke sharm wa haya imaan ka hissa hai aur imaan wala jannat mein jayega aur behayai wa behoodgi ki baatein karna burai ka hissa hai aur burai wala jahannam mein jayega. *(ahmad, tirmizi)*

4) Hazrate Imran ibne husain radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke haya ki saari sooratein achchi hain. *(bukhari, muslim)*

5) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki nabiyye kareem alaihissalatu wassalam ne farmaya ke imaan aur haya donon ek doosre ke sathi hain to jab un mein se ek utha liya jata hai to doosra bhi utha liya jata hai. *(baihaqi)*

6) Hazrate Maalik radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ke mein achchi aadaton ke poora karne ke liye bheja gaya hoon. *(muatta mishkat)*

7) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke musalmano

mein poore imaan wale wo log hain jin ki aadatein achchi hain. *(Abu dawood)*

Hansna aur muskurana

1) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke zyada na hanso isliye ki zyada hansna dil ko murda bana deta hai. *(ahmad, tirmizi)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki abul qasim sallallaho alaihi wasallam ne farmaya ke qasam hai us zaat ki jis ke qabza mein meri jaan hai agar tum log un baaton ko jaan lo jinhein mein janta hoon to tum bahut zyada ro'o aur kam hanso. *(bukhari shareef)*

3) Hazrate Aaisha radiallaho ta'ala anha ne farmaya ke maine nabiyye kareem alaihissalatu wattasleem ko aisa khul kar hanste huye kabhi nahi dekha ke un ka taalu nazar aa jaye, aap sirf muskuraya karte the. *(bukhari)*

Huzoor sallallaho alaihi wasallam ki fazeelatein

1) Hazrate Soban radiallaho ta'ala anhu se riwayat hai unhone kaha ki Huzoor alaihissalatu wassalam ne farmaya ke main khatimunnabeeyin hoon mere baad koi nabi nahi hoga. *(Abu dawood, tirmizi, mishkat page 465)*

2) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai unhone kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke rasoolon ka silsila mujh par khatm kar diya gaya. *(bukhari, muslim, mishkat page 511)*

3) Hazrate Irbaaz ibne saariya radiallaho ta'ala anhu se riwayat hai wo sarkare aqdas sallallaho alaihi wasallam se riwayat karte hain Huzoor ne farmaya ke mein khuda e ta'ala ke nazdeek us waqt khatimunnabeeyin likha gaya jab ki Hazrate Adam alaihissalam apni gundhi hui mitti mein the yani un ka putla us waqt tak tayyar nahi hua tha. *(mishkat page 513)*

4) Hazrate Abu Huraira radiallaho ta'ala anhu se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne farmaya ke is darmiyan mein ke so raha tha maine dekha ke zameen ke khazanon ki kunjiyan layi gai aur mere donon hathon mein rakh di gai. *(bukhari, muslim, mishkat page 512)*

5) Hazrate Ali radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke mujhe wo diya gaya jo mujh se pehle kisi nabi ko nahi diya gaya tha, rob wa dabdaba se meri madad farmai gai aur mujhe saari zameen ki kunjiyan ata hui. *(ahmad, al amnu wal ula page 57)*

6) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya ke mein qiyamat ke din Adam alaihissalam ki aulad ka sardar rahunga aur mein sab se pehle qabr se uthunga aur sab se pehle mein hi shafa'at karunga aur sab se pehle meri hi shafa'at qubool ki jayegi. *(mishkat)*

7) Hazrate Jabir radiallaho ta'ala anhu ne kaha ki sarkare aqdas sallallaho alaihi wasallam ne farmaya ke mein sab se pehle shafa'at karunga aur meri shafa'at sab se pehle qubool ki jayegi aur mujhe us par ghamand nahi.
(daarmi, mishkat page 514)

8) Hazrate Ibne Abbas radiallaho ta'ala anhuma ne kaha ki rasoole kareem alaihissalatu wassalam ne farmaya ke khuda e ta'ala ke tae mein awwaalin wa aakhirin mein sab se zyada izzat wa buzurgi wala hoon.
(tirmizi, daarmi, mishkat page 514)

9) Hazrate Jabir ibne Samura radiallaho ta'ala anhu ne farmaya ke maine sarkare aqdas sallallaho alaihi wasallam

ko chandni raat mein dekha to kabhi mein Huzoor ki taraf dekhta tha aur kabhi chaand ki taraf Huzoor us waqt laal kapda pahne huye the to aakhir maine faisla kiya ki wo chaand se badh kar khubsoorat hain.
(tirmizi, daarmi, mishkat page 517)

10) Hazrate Anas radiallaho ta'ala anhu ne farmaya ke Huzoor sallallaho alaihi wasallam ka rang raushan aur chamakdar tha aur Huzoor ka paseena jaise moti tha aur kisi deeba wa resham ke kapde ko maine Huzoor ki mubarak hatheliyon se narm nahi paya aur maine koi aisa mushk wa anbar nahi soongha jis ki khushboo Huzoor ke jism mubarak ki khushboo se badh kar ho.
(bukhari, muslim, mishkat page 516)

11) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ki nabiyye kareem alaihissalatu wassalam jab kisi rasta se guzarte phir Huzoor ke baad jo bhi us rasta se guzarta to Huzoor ke paseena ki mahak se jaan leta ki Huzoor idhar se gaye hain. *(daarmi, mishkat page 517)*

Kuch zaruri mas'ale

1) Huzoor sayyide aalam sallallaho alaihi wasallam ka chehra aisa chamkdar tha ki hadees riwayat karne walo ke kahne ke mutabiq aap ke chehre mein chaand wa sooraj tairte the jis ne imaan ki halat mein ek baar chehra dekh

liya wo sahabi ho gaya jo nubuwat ke baad sab se bada darja hai.

2) sar bada aur buzurg tha jis se badai tapakti thi aur jo Allah ke khauf se har waqt jhuka rahta tha.

3) qad mubarak na zyada lamba tha aur na zyada chhota magar insanon ke majma mein khade hote to sab se unche nazar aate.

4) jisme paak noorani tha isliye us ka saaya na sooraj ki raushani mein padta tha aur na chandni mein, jism par makkhi kabhi nahi baithi.

5) baal mubarak kuch balkhaye huye the jo aksar kandhe tak latakte rahte the aur jab kabhi chehra e anwar par bikhar jate to وَالضُّحٰی وَالَّیْلِ اِذَا سَجٰی ban jate.

6) dadhi shareef ghani thi aur chehra e anwar uske ghere mein aisa maloom hota tha jaise aabnosi rihal par Qur'an majeed rakha ho, naak sudol aur patli thodi uthi hui jo achanak dekhne par shola e noor maloom hoti thi.

7) seena mubarak chauda tha jismein naaf tak baalon ki ek halki tahreer thi, pet ki unchai seena ke barabar thi jise 4 baar firishton ne chaak kar ke ilm wa hikmat ka noor bhara tha.

8) gardan shareef nihayat lateef wa shaffaf thi ba qaule Hazrat Abu Huraira radiallaho ta'ala anhu chandi ki dhali hui thi.

9) maatha (peshani) chauda aur chamakdar tha jise log chaand ka tukda kehte the jo raaton ko khuda e ta'ala ke Huzoor mein sajda rez raha karti thi.

10) kaan nihayat mauzu aur subuk, door wa nazdeek se yaksa (barabar) sunte the, jungli janwaron wa chidiyon ki bol chaal aur ped wa patthar ki zuban se ba khabar.

11) daant (teeth) mubarak motiyon se zyada chamakdar jin se muskurate samay raushani phoot padti thi aur dar wa deewar chamak uthate the.

12) peeth mubarak humwaar aur safed wa shaffaf thi jaise chandi ki dhali hui jis par kandhon ke beech mein kabutar ke ande ke barabar ubhari hui mohar e nubuwat thi.

13) aankhein kaali wa surmagi aur palakein badi thi jo har waqt ghaib ka mushahada karti thi aur aage pichhe yaksa dekhti thi, saari kaenaat mein sirf unhi aankhon ne khuda e ta'ala ko be parda dekha tha.

14) hath mubarak chauda aur gosht se bhara hua tha jo musafha karta us ka hath khushbudar ho jata unhi hathon ko khuda e ta'ala ne apna hath farmaya tha.

15) ungliyan lambi aur bakhshish ke liye phaili hui rahti thi jin ke beech se zarurat ke waqt paani ubalne lagta tha aur jin ke ishare se chaand ka seena phat gaya aur dooba hua sooraj palat aaya.

16) pindliyan humwaar aur sheesha ki tarah lateef wa shaffaf thi.

17) kalaiyan thodi lambi aur gudaaz, rang nikhra hua saaf wa shaffaf tha.

18) abru mehrabe haram ki tarah kamaandar the jin se maqame qaaba qausain ka raaz zahir tha.

19) hont gule quds ki pattiyon ki tarah patle patle aur gulab ki pankhdiyon se zyada narm wa nazuk jin ke hilne par kaar kunane qaza wa qadr har waqt kaan lagaye rahte the.

20) aawaz intihai dilkash aur meethi ki dushmanon ko bhi pyar aa jaye aur itni unchi ki faraan se gunje to saari duniya mein phail jaye, rahmat wa karam ke mauqa par

gul wa lala ke jigar ki thandak aur kabhi ghairate haq ko jalal aa jaye to pahadon ke kaleje dahal jayein.

21) rona sisakti hui dabi dabi aawaz Allah ke khauf ke ghalba se siyah kaar ummat ke gam mein riqt angez aayatein padh kar aur raat ki dua'o mein bheegi bheegi palakon par aansuo ke jhalakte huye moti.

22) hansi intihai khushi ke mauqa par sirf ek halki muskurahat phail jati, raushani ki ek kiran phoot'ti aur dar wa deewar chamak jate isi raushani mein ek baar Hazrate Aaisha siddiqa radiallaho ta'ala anha ne apni sue talash kar li thi.

23) paseena mubarak intihai khushbudar tha jidhar se guzar jate fiza muattar ho jati, bagal shareef ke paseena se ek dulhan muattar ki gai to pusht dar pusht uski aulad mein khushboo ka asar tha.

24) thook mubarak zakhmiyon aur beemaron ke liye tandurusti ka marham tha, khaare kunyein uski barkat se meethe ho jate, dudh peete bachche ke munh mein pad jata to din bhar maa'n ke dudh ke baghair aaram se rahta. *(madarijunnubuwat, shamael e tirmizi, nasimurriyaz, khasaes e kubra, jawahirul bihar ba hawala e sahifa e jamaal arshadul qadiri)*

Huzoor sallallaho alaihi wasallam ki tarah koi nahi

1) Hazrate Abu Huraira radiallaho ta'ala anhu se marwi hai unhone farmaya ke sarkare aqdas sallallaho alaihi wasallam ne raat aur din lagatar roza rakhne se mana farmaya to ek sahabi ne Huzoor se kaha ya rasoolallah! Aap to raat din lagatar roza rakhte hain Huzoor ne farmaya ke meri tarah tum mein kaun hai beshak main is haal mein raat guzarta hoon ki mera parwardigar mujhe khilata pilata hai.
(bukhari jild 1 page 263, muslim shareef page 352, mishkat page 175)

Hazrate Imaam Nawawi rahmatullahi ta'ala alaihi farmate hain ki Huzoor sallallaho alaihi wasallam ke qaul اِنِّی اَبِیْتُ یُطْعِمُنِی رَبِّی وَیَسْقِیْنِی ka matlab ye hai ke khuda e ta'ala mujhe wo taqat deta hai jo auron ko kha pi kar hasil hoti hai. *(nawawi maye muslim jild 1 page 351)*

2) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki rasoole kareem alaihissalatu wattasleem ne maahe ramzan mein raat din lagatar roza rakha to logon ne bhi raat din lagatar roza rakha to Huzoor ne logon ko aisa karne se mana farmaya, kaha gaya Huzoor to raat din lagatar roza rakhte hain! Sarkar ne farmaya ki main

tumhari tarah nahi hoon mein khilaya aur pilaya jata hoon. *(muslim jild 1 page 351)*

3) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki nabiyye kareem alaihissalatu wassalam ne sahaba se farmaya ke tum log raat din roza mat rakho. Sahaba ne kaha Huzoor to raat din lagatar roza rakhte hain, sarkar ne farmaya ki mein tumhari tarah hargiz nahi hoon beshak mein is haal mein raat guzarta hoon ke mera rab mujhe khilata aur pilata hai. *(bukhari jild 2 page 1084)*

Note : Huzoor sayyide aalam sallallaho alaihi wasallam ko apni tarah bashar nahi kehna chahiye isliye ki nabi ko un ke zamane ke kafir apni tarah bashar kaha karte the jaisa ki para 12 ruku 3 mein hai ke "Hazrate nooh alaihissalam ki qaum ke kafiron ne kaha ki hum tumhein apni hi tarah bashar samajhte hain" aur para 13 ruku 14 mein hai ke "Kafiron ne Hazrate moosa alaihissalam se kaha ki tum humari hi tarah bashar ho" aur para 19 ruku 14 mein hai ke "Kafiron ne Hazrate Shoaib alaihissalam se kaha ke tum humari hi tarah bashar ho" Qur'an majeed ki aayaton se maloom hua ke nabiyon ko tauheen ke taur par apni hi tarah bashar kehna kafiron ka tareeqa hai.

Meraj ka bayan

1) Hazrate Anas ibne Maalik radiallaho ta'ala anhu se riwayat hai ke rasoole kareem alaihissalatu wattasleem ne farmaya ke mere paas ek buraaq laya gaya ye ek safed rang ka janwar tha jis ka qad gadhe se uncha aur khachchar se nicha tha us ka qadam us jagah par padta tha jahan tak nigah pahunchti hai Huzoor ne farmaya to main us par sawar hua yahan tak ke baitul muqaddas mein aaya Huzoor ne farmaya to maine buraaq ko us kunda se bandh diya jis se nabi apni sawariyon ko bandha karte the. Huzoor ne farmaya phir mein masjid mein gaya aur do rak'at namaz padhi phir bahar nikla to Jibreel mere paas ek pyala sharab ka aur ek pyala dudh ka laye maine dudh ka pyala le liya Jibreel ne kaha ki aap ne fitrate islam ko ikhtiyar kar liya. Phir Jibreel mujh ko aasman ki taraf le chale Jibreel ne aasman ka darwaza kholne ke liye kaha to puchha gaya aap kaun hain? Farmaya mein Jibreel hoon phir puchha gaya aapke sath kaun hai? Unhone kaha sarkare mustafa sallallaho alaihi wasallam hain phir puchha gaya unko bulaya gaya hai farmaya haan bulaya gaya hai phir aasman ka darwaza humare liye khol diya gaya to maine Adam alaihissalam ko dekha unhone mujhe marhaba kaha aur mere liye bhalai ki dua farmai. Phir Jibreel mujhe doosre aasman ki taraf le chale unhone aasman ka darwaza kholne ke liye kaha gaya to puchha

gaya aap kaun hain? Farmaya main Jibreel hoon phir puchha gaya aur aapke sath kaun hai? Farmaya sarkare mustafa sallallaho alaihi wasallam hain phir puchha gaya un ko bulaya gaya hai farmaya haan bulaya gaya hai Huzoor ne farmaya phir aasman ka darwaza humare liye khol diya gaya to maine do khalazaad bhaiyon yani ibne maryam aur yahya ibne zakariya alaihissalatu wassalam ko dekha to unhone mujhe marhaba kaha aur mere liye bhalai ki dua farmai. Phir Jibreel mujhe teesre aasman ki taraf le chale unhone aasman ka darwaza kholne ke liye kaha to puchha gaya aap kaun hain? Farmaya mein Jibreel hoon phir puchha gaya aur aap ke sath kaun hai? Kaha sarkare mustafa sallallaho alaihi wasallam hain phir puchha gaya un ko bulaya gaya hai? Farmaya haan bulaya gaya hai phir aasman ka darwaza humare liye khol diya gaya wahan mujh ko Yusuf alaihissalam dikhai diye jinhein saari duniya ki aadhi khubsurati di gai hai unhon mujhe marhaba kaha aur mere liye bhalai ki dua farmai. Phir Jibreel mujhe chauthe aasman ki taraf le chale to Jibreel alaihissalam ne aasman ka darwaza kholne ke liye kaha puchha gaya ye kaun hai? Farmaya mein Jibreel hoon kaha gaya aur aap ke sath kaun hai? Farmaya sarkare mustafa sallallaho alaihi wasallam hain phir puchha gaya unko bulaya gaya hai? Farmaya haan bulaya gaya hai to aasman ka darwaza humare liye khol diya gaya to maine Idris alaihissalam ko dekha to unhone marhaba kaha aur mere liye bhalai ki dua farmai jinke baare mein khuda e

ta'ala ne farmaya ki "Aur hum ne use unchi jagah par utha liya". Phir Jibreel mujhe panchve aasman ki taraf le chale to unhone aasman ka darwaza kholne ke liye farmaya to puchha gaya kaun hai? Farmaya main Jibreel hoon phir puchha gaya aur aap ke sath kaun hai? Farmaya sarkare mustafa sallallaho alaihi wasallam hain phir kaha gaya un ko bulaya gaya hai? Farmaya haan bulaya gaya hai to humare liye aasman ka darwaza khol diya gaya to achanak mujh ko Haroon alaihissalatu wassalam dikhai diye unhone marhaba kaha aur mere liye bhalai ki dua farmai. Phir Jibreel hum ko chhathe aasman ki taraf le chale unhone aasman ka darwaza kholne ke liye kaha puchha gaya ye kaun hai? Farmaya main Jibreel hoon phir puchha gaya aur aap ke sath kaun hai? Farmaya sarkare mustafa sallallaho alaihi wasallam hain phir kaha gaya aur unko bulaya gaya hai? Farmaya haan bulaya gaya hai to aasman ka darwaza humare liye khol diya gaya to maine Moosa alaihissalatu wassalam ko dekha unhone marhaba kaha aur mere liye bhalai ki dua ki. Phir Jibreel humein saatve aasman ki taraf le chale to unhone aasman ka darwaza kholne ke liye kaha to puchha gaya ye kaun hai? Farmaya mein Jibreel hoon phir puchha gaya aur aap ke sath kaun hai? Farmaya sarkare mustafa sallallaho alaihi wasallam hain phir puchha gaya aur un ko bulaya gaya hai? Farmaya haan bulaya gaya hai to humare liye aasman ka darwaza khol diya gaya to hum ne Hazrate Ibrahim alaihissalatu wassalam ko dekha jo baitul mamoor se apni

peeth ki tek lagaye huye the aur baitul mamoor mein har din 70,000 aise firishte dakhil hote hain jo dobara nahi aate (yani roz naye naye firishte aate hain). Phir mujh ko sidratul muntaha par le gaye us ke patte hathi ke kaanon ki tarah hain aur us ke phal bade matakon ki tarah hain to jab sidratul muntaha ko khuda e ta'ala ke hukm se ek cheez ne dhaanp (cover) li to us ka rang badal gaya khuda e ta'ala ki paida ki hui cheezon mein se koi us ki khubsoorati bayan karne ki taqat nahi rakhta. Phir khuda e ta'ala ne meri janib 'wahee' farmai jo kuch 'wahee' farmai phir us ne raat din mein 50 namazein mere upar farz farmai. Main wapasi mein Moosa alaihissalatu wassalam ke paas aaya unhone puchha aap ke parwardigar ne aap ki ummat par kya farz farmaya hai? Maine kaha raat din mein 50 namazein! Moosa alaihissalam ne kaha apne parwardigar ke paas jakar kami ki darkhwast pesh karein isliye ki aap ki ummat itni taqat nahi rakhti maine bani israel ki aazmaish ki hai aur us ka imtihan liya hai. Huzoor ne farmaya to maine wapas jakar kaha aey mere parwardigar meri ummat par aasani farma to khuda e ta'ala ne meri ummat se 5 namazein kam kar di mein phir moosa alaihissalam ke paas aaya aur kaha ki mujh se 5 namazein kam kar di gai unhone kaha ke aap ki ummat iski bhi taqat nahi rakhti aap phir apne parwardigar ke paas jakar kami chahein. Huzoor ne farmaya ki main apne parwardigar aur Moosa alaihissalam ke darmiyan aata jata raha aur namaz ki kami ka silsila jaari raha yahan

tak ki khuda e ta'ala ne farmaya aey Muhammad sallallaho alaihi wasallam ye raat aur din ki kul 5 namazein hain har namaz ke liye 10 namazon ka sawab hai to wo 5 namazein sawab mein 50 namazon ke barabar hain jis aadmi ne neki ka irada kiya aur usko na kiya to sirf irada hi se us ke liye ek neki likh di jati hai aur agar kar liya to us ke liye 10 nekiyan likhi jati hain aur jo aadmi bure kaam ka irada kare aur us ko na kare to kuch nahi likha jata aur kar liya to us ke liye ek burai likhi jati hai. Huzoor ne farmaya uske baad mein utar kar Moosa alaihissalam ke paas pahuncha to un ko haqeeqate haal se khabardar kiya unhone kaha ki apne rab ke paas jakar aur kami chahein to rasoole kareem alaihissalatu wassalam ne farmaya ke maine Moosa alaihissalam se kaha ke main apne rab ke paas namaz ki kami ke liye itni baar hazir hua hoon ki ab mujh ko wahan jate huye sharm aati hai. *(muslim)*

2) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai unhone rasoole kareem alaihissalatu wassalam ko farmate huye suna hai ke jab quraish ne meraj ke waqiya mein mujh ko jhutlaya to mein un ke sawalon ka jawab dene ke liye maqame hijr mein khada hua to khuda e ta'ala ne baitul muqaddas ko meri nigahon ke samne kar diya mein baitul muqaddas ki taraf dekh raha tha aur us ki nishaniyon ke baare mein quraish ke jawabat de raha tha. *(bukhari, muslim, mishkat)*

Kuch zaruri mas'ale

1) Huzoor sallallaho alaihi wasallam ko jaagte mein badan ke sath meraj hui thi isliye ki agar meraj neend ya ruh waali hoti to quraish ke kafir Huzoor sallallaho alaihi wasallam ko hargiz na jhutlate aur na kuch kamzor imaan wale musalman murtad hote. *(sharah aqaed nasafi page 105)*

2) Huzoor sayyide aalam sallallaho alaihi wasallam ko jaagte mein jism waali meraj hona barhaq hai, makka se baitul muqaddas tak ki sair ka na manne wala kafir hai aur aasmanon ki sair ka na manne wala gumrah bad'deen hai. Ash'atullamaat jild 4 page 526 mein hai ki masjid e haram se masjid e aqsa tak isra hai aur masjide aqsa se aasman tak meraj hai. Isra nasse Qur'ani se sabit hai us ka inkar karne wala kafir hai aur meraj mashhoor hadeeson se sabit hai us ka na manne wala gumrah aur bad'deen hai. Aur sharah aqaid nasafi page 100 mein hai ki jaagne ki halat mein badan ke sath aasman aur us ke upar jahan tak khuda e ta'ala ne chaha sarkare aqdas sallallaho alaihi wasallam ka jana mashhoor hadeeson se sabit hai us ka na manne wala bad'deen hai aur isi kitab ke page 101 par hai ki masjid e haram se baitul muqaddas tak raat mein sair farmana qatai hai Qur'an majeed se sabit hai aur zameen se aasman tak sair farmana hadeeson se sabit hai. Aur sayyadul fuqaha Hazrat Mulla Jeevan rahmatullahi ta'ala alaihi farmate hain ki masjide aqsa tak meraj qatai hai Qur'an se sabit hai aur aasman e duniya tak mashhoor

hadees se sabit hai aur aasmanon se upar tak aahad se sabit hai to pehle ka na manne wala qatai kafir hai aur doosre ka bad'deen aur teesre ka na manne wala faasiq hai.
(tafseerat e ahmadiya page 328)

Huzoor sayyide aalam sallallaho alaihi wasallam ko jaagne ki halat mein jism ke sath ek baar aur sapna (khwab) mein kai baar meraj hui. Ash'atullamaat jild 4 page 527 mein hai ki meraj sapna mein hui thi ya jaagne mein aur ek baar hui thi ya baar baar? Is ke baare mein aalimo ki baatein kai tarah ki hain saheeh aur zyada aalimo ka mukhtaar ye hai ki meraj kai baar hui thi ek baar jaagne mein aur kai baar sapnon mein. Phir do line ke baad farmaya tahqeeq ye hai ki meraj ek baar jaagne ki halat mein badan ke sath hui masjide haram se masjide aqsa tak aur wahan se aasman tak aur aasman se jahan tak ki khuda e ta'ala ne chaha. Agar meraj ka waqiya sapna mein hota to is qadr fitna wa fasaad wa shor goga ka sabab na hota aur kafiron ke jhagad ne aur kuch musalmano ke murtad hone ka sabab na banta. *(ashi'atullamaat jild 4 page 527)*

Aur Hazrat Mulla Jeevan rahmatullahi ta'ala alaihi farmate hain saheeh ye hai ke meraj jaagte mein badan ke sath ma'a ruh ke hui ahle sunnat wa jama'at ka yahi maslak hai. To jis ne kaha ki meraj sirf ruh ke sath hui ya sirf sapna mein hui to wo bad'deen, gumrah, gumrah banane wala faasiq hai. *(tafseerat e ahmadiya page 330)*

Mojizon ka bayan

1) Hazrate Anas radiallaho ta'ala anhu se riwayat hai unhone farmaya ke makka walo ne Huzoor sayyide aalam sallallaho alaihi wasallam se kaha ke aap koi mojiza dikhayein to sarkare aqdas sallallaho alaihi wasallam ne chaand ke do tukde farma kar unhein dikha diya yahan tak ke makka walo ne hira pahad ko chaand ke do tukdon ke bich mein dekha. *(bukhari, muslim, mishkat page 524)*

2) Hazrate Ibne mas'ood radiallaho ta'ala anhu se riwayat hai unhone farmaya ke rasoole kareem alaihissalatu wattasleem ke zamana mein chaand do tukde ho gaya ek tukda pahad se upar tha aur doosra tukda us ke niche.
(bukhari, muslim, mishkat page 524)

Hazrate Shaykh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi ne farmaya ke Huzoor sayyide aalam sallallaho alaihi wasallam ke liye chaand ka tukde hona yaqeenan hua jisko sahaba wa taabi'en rizwanullahi ta'ala alaihim ajmaen ke bahut se logon ne bayan kiya hai aur phir un se hadees bayan karne waali ek bahut badi jama'at ne riwayat kiya hai aur Qur’an ki tafseer likhne walo ka ittifaq hai ke surah e qamar ki pahli aayat mein yahi chaand ka do tukde hona murad hai jo Huzoor sallallaho alaihi wasallam ka mojiza hua wo inshiqaaq

murad nahi jo qiyamat ke qareeb mein hoga aur uski doosri aayat isi mazmoon ko batati hai ki Huzoor alaihissalatu wassalam ne chaand ko do tukde kiya hai. *(ashi'atullamaat jild 4 page 518)*

3) Hazrate Asma binte Umais radiallaho ta'ala anha se riwayat hai ki Huzoor sallallaho alaihi wasallam par is haal mein 'wahee' utar rahi thi ki aap ka mubarak sar Hazrate Ali radiallaho ta'ala anhu ki god mein tha, to Hazrate Ali radiallaho ta'ala anhu asr ki namaz nahi padh sake yahan tak ke sooraj doob gaya us ke baad Huzoor alaihissalatu wassalam ne farmaya ke aey Ali! Kya tum ne namaz padhi? Unhone kaha nahi to Huzoor sallallaho alaihi wasallam ne Allah se dua ki 'ya ilaah aalmeen Ali tere aur tere rasool ki farmabardari mein the isliye un ki namaze asr qaza ho gai lihaza tu un ke liye sooraj ko lauta de' Hazrate asma binte umais farmati hain ke maine dekha ki sooraj doob gaya tha phir nabi ki dua ke baad maine dekha ki wo nikal aaya aur us ki kirane pahadon aur zameenon par phail gai ye waqiya 'sahba' mein hua jo khaibar se qareeb hai. *(shifa ma'a nasimurriyaz jild 3 page 10)*

4) Hazrate Jabir radiallaho ta'ala anhu se riwayat hai ki Huzoor alaihissalatu wassalam ne sooraj ko hukm diya ki kuch der ke liye chalne se ruk jaye wo fauran ruk gaya. *(tabrani sharah shifa Mulla Ali Qaari maye nasimurriyaz jild 3 page 13)*

5) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ke nabiyye kareem alaihissalatu wassalam jab masjid mein khutba padhte to khajoor ke tana par jo khamba ke taur par masjid mein khada tha kamar laga lete phir jab mimbar tayyar ho gaya aur Huzoor sallallaho alaihi wasallam us par khutba padhne ke liye baithe to wo khamba jis se tek laga kar aap khutba farmaya karte the nabi ki judai mein cheenkh utha aur qareeb tha ki wo phat jaye to rasoolullah sallallaho alaihi wasallam mimbar se utare yahan tak ke us khamba ko pakad kar apne seene se laga liya phir us khamba ne bachcha ki tarah rona aur bilbilana shuru kiya jis ko tasalli dekar chup kiya jata hai yahan tak ki us khamba ko qaraar hasil hua.
(bukhari shareef, mishkat page 536)

6) Hazrate Ibne Umar radiallaho ta'ala anhuma ne farmaya ke hum rasoole kareem alaihissalatu wassalam ke sath safar kar rahe the ki ek dihati aaya jab wo Huzoor sallallaho alaihi wasallam ke qareeb pahuncha to aap ne us se farmaya kya tu is baat ki gawahi deta hai ki ek khuda ke siwa koi ibadat ke layeq nahi aur Muhammad sallallaho alaihi wasallam khuda e ta'ala ke bande aur us ke rasool hain. Dehati ne kaha aap ki baaton par mere siwa aur kaun gawahi dega Huzoor ne farmaya ye babool ka ped gawahi dega ye farma kar aap ne us ped ko bulaya aap waadi ke kinare the wo ped zameen ko phadta hua chala yahan tak ke aap ke samne khada ho gaya Huzoor

alaihissalatu wassalam ne us se teen baar gawahi talab farmai us ped ne teenon baar gawahi di ki haqeeqat mein aisa hi hai jaisa ki aap ne farmaya us ke baad wo ped apni jagah wapas chala gaya. *(daarmi, mishkat page 541)*

7) Hazrate Ibne Abbas radiallaho ta'ala anhu ne farmaya ke ek dehati Huzoor alaihissalatu wassalam ke paas aaya aur kaha ki kaise yaqeen karu ki aap sachche nabi hain? Huzoor ne farmaya ki khajoor ke us guchchha ko agar mein bulao aur wo mere paas aakar is baat ki gawahi de ki mein khuda e ta'ala ka rasool hoon jab tujhe yaqeen aa jayega. Phir Huzoor ne us guchchha ko bulaya to wo khajoor ke ped se utar ne laga yahan tak ki Huzoor alaihissalatu wassalam ke qareeb zameen par aakar gira phir aap ne farmaya ke wapas chala ja to wo guchchha wapas chala gaya ye dekh kar wo dehati musalman ho gaya. *(tirmizi, mishkat page 541)*

8) Hazrate Abdullah radiallaho ta'ala anhu ne farmaya ke hum to mojizon ko barkat ka sabab samajhte the aur tum un ko darane ka sabab samajhte ho. Hum ek safar mein rasoole kareem alaihissalatu wattasleem ke sath the paani kam ho gaya to Huzoor ne farmaya ke thoda sa bacha hua paani talash kar lao to log ek bartan laye jis mein thoda sa paani tha Huzoor ne apna hath bartan mein daal diya aur us ke baad farmaya barkat wale paani ke paas aao aur barkat khuda e ta'ala ki taraf se hai pas maine qatai taur

par dekha ki Huzoor ki muqaddas ungliyon ki ghaiyon se paani ubal raha tha. *(bukhari jild 1 page 505, mishkat page 538)*

9) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ke sulah hudaibiya ke din log pyase the aur Huzoor sallallaho alaihi wasallam ke samne ek pyala tha jis se aap ne wuzu farmaya to log aap ki taraf daude Huzoor ne farmaya kya baat hai? Logon ne kaha humare paas wuzu karne aur peene ke liye paani nahi hai magar sirf yahi jo aap ke samne hai to Huzoor alaihissalatu wassalam ne apna mubarak hath usi pyala mein rakh diya to aap ki ungliyon ke darmiyan se soto (chashme) ki tarah paani ubal ne laga. Hazrate Jabir radiallaho ta'ala anhu ka bayan hai ki hum sab logon ne paani piya aur wuzu kiya Hazrate saalim farmate hain ki maine Hazrate Jabir se puchha aap log kitni tadad mein the? Unhone farmaya ke agar hum ek lakh bhi hote tab bhi wo paani kaafi hota us waqt to humari tadad 1500 thi.
(bukhari jild 1 page 505, mishkat page 532)

10) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki unhone farmaya ke nabiyye kareem alaihissalatu wattasleem ke paas paani ka ek bartan laya gaya Huzoor us waqt maqame zaura mein the aap ne apna muqaddas hath us bartan mein rakh diya to paani Huzoor ki ungliyon ke darmiyan se ubalne laga jis se sab logon ne wuzu kar liya Hazrate Qatada farmate hain ki maine

Hazrate Anas se puchha ki us waqt aap kitne the? Unhone farmaya 300 ya 300 ke qareeb.
(bukhari jild 1 page 504, mishkat page 537)

11) Hazrate Ali ibne abi talib karramallahu ta'ala wajhuh ne farmaya ke mein nabiyye kareem sallallaho alaihi wasallam ke sath makka mein tha phir sarkare aqdas sallallaho alaihi wasallam aur hum makka shareef ke ilaaqa mein gaye to jis pahad aur ped ka bhi samna hota to wo kahta 'assalamu alaika ya rasoolallah'.
(tirmizi, daarmi, mishkat page 540)

12) Hazrate Jabir radiallaho ta'ala anhu ne farmaya ke hum Huzoor alaihissalatu wassalam ke sath ja rahe the ki ek chatwal maidan mein utare. Huzoor sallallaho alaihi wasallam bade istinja ke liye gaye lekin parda ki koi jagah aap ko na mili achanak aap ki nazar us maidan ke kinare do pedo par padi, Huzoor un mein se ek ke paas gaye aur us ki ek daali ko pakad kar ped se farmaya ki khuda ke hukm se mere sath chal to ped us unt ki tarah chal pada jis ki naak mein nakel bandhi rahti hai aur unt waan ki farmabardari karta hai yahan tak ki Huzoor us doosre ped ke paas gaye aur us ki ek daali pakad kar farmaya ki aey ped tu bhi Allah ke hukm se mere sath chal to wo bhi pehle ped ki tarah Huzoor ke sath chal pada yahan tak ki Huzoor jab un pedo ke bich ki jagah mein pahunche to farmaya ki aey pedo tum donon Allah ke hukm se aapas

mein mil kar mere liye parda ban jao to donon ek doosre se mil gaye aur Huzoor ne un pedo ki aad mein bada istinja farmaya. Hazrate Jabir radiallaho ta'ala anhu ka bayan hai ke is ajeeb waqiya ko dekh kar mein baitha soch raha tha ki meri nigah uthi to achanak maine dekha ki Huzoor aqdas sallallaho alaihi wasallam aa rahe hain aur dekha ki wo donon ped alag ho kar chale aur apne tane par khade ho gaye.
(muslim, mishkat page 532)

Kuch zaruri mas'ale

1) ambiya e kiraam alaihissalatu wassalam se daawa e nubuwat ki taaed mein jo baat aadat ke khilaaf zahir ho use mojiza kehte hain. *(attarifaat page 195)*

2) nabi ke mojiza ko bilkul na manne wala kafir, mulhid aur zindeeq hai.

3) jo mojiza daleele qatai se sabit ho jaise meraj ki raat mein Huzoor sayyide aalam sallallaho alaihi wasallam ka masjide haram se masjide aqsa tak ki sair farmana us par imaan lana farz hai aur us ka na manne wala kafir hai. *(ashi'atullamaat jild 4 page 527)*

4) jo mojiza mashhoor hadeeson se sabit ho jaise sarkare aqdas sallallaho alaihi wasallam ka meraj ki raat mein

aasmanon ki sair farmana is ka manna lazim wa zaruri hai aur is ka na manne wala gumrah badmazhab hai.
(tafseerat e ahmadiya page 328)

5) jo mojiza khabare wahid se sabit ho chahe zaef taur par, fazail mein wo bhi moatabar hai.

6) nabi ki nubuwat zahir hone se pehle jo baat kharqe aadat ke taur par sadir ho use irhaas kehte hain.
(ashi'atullamaat jild 4 page 541)

Karamat ka bayan

1) Hazrate Ibne Umar radiallaho ta'ala anhuma se riwayat hai ki Hazrate Faruqe Aazam radiallaho ta'ala anhu ne ek lashkar nihawand ki taraf bheja, nihawand iran sooba aazarbaijan mein ek pahadi shahar hai jahan madeena shareef se ek mahina mein nahi pahunch sakte.
(hashiya ashi'atullamaat jild 4 page 601)
Aur us lashkar par ek mard ko sipah salar muqarrar farmaya jin ko Saariya kaha jata tha to ek roz jab ki Hazrate Umar radiallaho ta'ala anhu madeena shareef mein khutba padh rahe the achanak aap unchi aawaz se farmane lage aey saariya! Pahad ki panah lo. Kuch dinon ke baad lashkar se ek aelchi aaya to us ne kaha aey ameerul momineen! Humare dushman ne hum par hamla kiya to hum ko hara diya phir achanak hum ne ek pukarne wale ki aawaz suni ki aey Saariya! Pahad ki panah lo to hum ne

pahad ki taraf apni peeth kar li aur dushmanon se lade phir khuda e ta'ala ne dushmanon ko hara diya.
(baihaqi, mishkat page 546)

2) Hazrate Ibne Munkadir radiallaho ta'ala anhu se riwayat hai ki Hazrate Safeena radiallaho ta'ala anhu jo rasoole kareem alaihissalatu wattasleem ke ghulam the ek baar mulke rum italy mein islami lashkar tak pahunchane ka rasta bhul gaye ya qaid kar diye gaye the to islami lashkar ki talash mein nikal bhaage achanak ek sher se un ka samna ho gaya to aap ne sher se farmaya aey Abu haaris! Mein sarkare aqdas sallallaho alaihi wasallam ka ghulam hoon mere sath aisa aisa waqiya pesh aaya hai to sher kutte ki tarah poonchh hilata hua qareeb aakar Hazrate safeena ki bagal mein khada ho gaya aur sath sath chalta raha jab sher kisi cheez ki aawaz sunta to us ki taraf daud padta phir wapas aakar un ke baghal mein chalne lagta yahan tak ke Hazrate Safeena islami lashkar tak pahunch gaye phir sher wapas ho gaya. *(mishkat page 545)*

3) Hazrate Anas radiallaho ta'ala anhu se riwayat hai ki Usaid ibne Huzair aur abbad ibne bishr radiallaho ta'ala anhuma nabiyye kareem alaihissalatu wattasleem se apne kisi muamala mein ek pahar raat guzar ne tak baat karte rahe wo raat bahut tarik (andheri) thi. Phir wo log apne gharon ko wapas hone ke liye rasoole kareem sallallaho alaihi wasallam ki bargah se nikle aur donon hazraat ke

hath mein chhoti chhoti lathiyan thi phir un mein se ek sahab ki laathi donon ke liye raushan ho gai us ke baad wo donon hazraat lathiyon ki raushani mein chalte rahe yahan tak ke jab donon ka rasta alag alag hua to doosre ki laathi bhi raushan ho gai phir har ek apni apni laathi ki raushani mein apne ghar walo tak pahunch gaya.
(bukhari, mishkat page 544)

Kuch zaruri mas'ale

1) auliyaullah se jo baat aadat ke khilaaf zahir ho use karamat kehte hain aur aam momineen se aisi baat sadir ho to use ma'oonat kehte hain aur bebak faasiq wa faajir ya kafir se jo un ke muwafiq zahir ho to us ko istidraaj kehte hain aur un ke khilaaf zahir ho to ihaanat kehte hain. *(bahare shariat hissa 01)*

2) karamat haq hai us ka na manne wala gumrah badmazhab hai. Sharah fiqhe akbar page 95 mein hai ki auliyaullah se karamaton ka sadir hona haq hai yani Qur’an wa hadees se sabit hai aur Hazrate Shaykh Abdul Haq muhaddis dehalwi bukhari rahmatullahi ta'ala alaihi farmate hain ki haq wale is baat par ittifaq rakhte hain ki auliyaullah se karamat zahir ho sakti hai aur Allah walo se karamaton ka sadir hona Qur’an wa hadees se sabit hai aur sahaba wa taabi'en ki musalsal khabaron se bhi zahir hai.
(ashi'atullamaat jild 4 page 595)

3) auliyaullah wo musalman hai jo Allah ki zaat aur us ki khubiyon ko pahchanta ho, shariat ka paband ho aur lazzaton wa shahwaton mein bahut zyada na laga rahta ho. *(sharah aqaide nasafi)*

4) auliyaullah wo hi aadmi ho sakta hai jis ka aqeeda mazhabe ahle sunnat wa jama'at ke mutabiq ho koi murtad ya badmazhab jaise deobandi, wahabi, qadiyani, rafzi aur nechari waghaira hargiz 'vali' nahi ho sakta.

5) auliyaullah aur doosre nek musalmano ka faiz intiqal ke baad bhi jaari rahta hai.
(tafseer e azeezi para e amma page 50)

Ilme ghaib ka bayan

1) Hazrat Faruqe Aazam radiallaho ta'ala anhu farmate hain ki ek baar Huzoor alaihissalatu wassalam hum logon ke majma mein khade huye to Huzoor ne shuru paidaish se jannatiyon ke jannat mein aur jahannamiyon ke jahannam mein jane tak ke saare halat ki humein khabar de di Huzoor se sunne walo mein jis ne is bayan ko yaad rakha aur jo bhul gaya wo bhul gaya.
(bukhari jild 1 page 453, mishkat page 516)

Maloom hua ki sarkare aqdas sallallaho alaihi wasallam ko makhlooqat ki paidaish se lekar jannatiyon ke jannat

mein aur jahannamiyon ke jahannam mein jane tak ke saare halaat ka ilm hai.

2) Hazrate Abu Zaid yani Amr ibne akhtab ansari radiallaho ta'ala anhu farmate hain ki Huzoor alaihissalatu wassalam ne humein fajr ki namaz padhai aur mimbar par baith kar humare samne taqreer farmai yahan tak ke zuhar ki namaz ka waqt aa gaya phir mimbar se utar kar namaz padhai us ke baad mimbar par baithe phir humare samne taqreer farmai yahan tak ke asr ki namaz ka waqt aa gaya phir mimbar se utar kar namaz padhai uske baad mimbar par baithe yahan tak ke sooraj doob gaya to us taqreer mein jo kuch hua aur jo kuch hone wala hai sab baaton ki Huzoor ne humein khabar de di to hum logon mein sab se bada aalim wo aadmi hai jise Huzoor ki batai hui khabarein zyada yaad hain.
(muslim jild 2 page 390)

Maloom hua ki Huzoor sayyide aalam sallallaho alaihi wasallam ko مَاكَانَ وَمَايَكُوْنُ ka ilm hai yani aap guzari hui aur baad mein hone waali saari baatein jante hain.

3) Hazrate Soban radiallaho ta'ala anhu ne kaha ki Huzoor alaihissalatu wassalam ne farmaya ke Allah ta'ala ne mere liye zameen samet di to maine purab se pachchhim (east-west) tak zameen ka saara hissa dekh liya. *(muslim, mishkat page 512)*

Is hadees shareef se maloom hua ki purab se pachchhim tak zameen ka har hissa Huzoor sallallaho alaihi wasallam ki nigah ke samne hai.

4) Hazrate Huzaifa radiallaho ta'ala anhu ne farmaya ke khuda e ta'ala ki qasam mein nahi kah sakta ki mere sathi bhul gaye hain ya bhul jane ko zahir karte hain aaj se duniya ke khatm hone tak jitne fitne uthane wale log paida honge jin ke sathiyon ki tadad 300 se zyada hogi khuda e ta'ala ki qasam Huzoor sallallaho alaihi wasallam ne humein un ka naam, un ke baap ka naam aur un ke khandan ka naam sab kuch bata diya.
(Abu dawood, mishkat page 463)

Maloom hua ki Huzoor sallallaho alaihi wasallam ka ilm tamam kulliyaat aur juzeyaat ko ghere huye hain ki aap ne baad mein paida hone wale fitna angezon ke naam, un ke baap ka naam aur un ke qabeela ka naam logon se bayan farmaya.

5) Hazrate Anas radiallaho ta'ala anhu ne farmaya ke sarkare aqdas sallallaho alaihi wasallam ne Hazrate Zaid, Hazrate Ja'afar aur Hazrate Ibne rawaaha radiallaho ta'ala anhum ki shahadat ki khabar aane se pehle un logon ke shaheed ho jane ki ittila dete huye farmaya ki Zaid ne jhanda hath mein le liya aur shaheed kiye gaye phir jhande ko Ja'afar ne sambhala aur wo bhi shaheed huye

phir Ibne Rawaaha ne jhande ko liya aur wo bhi shaheed kiye gaye. Aap ye waqiya bayan farma rahe the aur aankhon se aansu jaari the phir aap ne farmaya ki is ke baad jhande ko us aadmi ne liya jo khuda e ta'ala ki talwaron mein se ek talwar hai yani Hazrate Khalid ibne waleed ne jhanda liya aur khoob ghamsaan ki ladai ladte rahe yahan tak ki Allah ta'ala ne musalmano ko fatah ata farmai. *(bukhari, mishkat page 533)*
Maloom hua ki saari duniya ki halatein Huzoor ki nigah ke samne hain ki junge mauta jo mulke shaam mein ho rahi thi Huzoor sallallaho alaihi wasallam us ki halatein madeena munawwara mein baithe huye mulahaza farma rahe the.

6) Hazrate Ibne Abbas radiallaho ta'ala anhuma se riwayat hai ke nabiyye kareem alaihissalatu wattasleem madeena ya makka ke baagon mein se kisi baag mein tashreef le gaye to do aadmiyon ki aawaz suni jin par un ki qabron mein azaab ho raha tha aap ne farmaya un donon par azaab ho raha hai magar kisi badi baat par nahi phir farmaya haan khuda e ta'ala ke nazdeek badi baat hai. Un mein se ek to apne peshab se nahi bachta tha aur doosra chugli khaya karta tha. Phir aap ne khajoor ki ek hari daal mangwai aur us ke do tukde kiye aur har ek ki qabr par ek ek tukda rakh diya. Huzoor sallallaho alaihi wasallam se puchha gaya ya rasoolallah! Ye aap ne kyun

kiya? Farmaya ummeed hai ki jab tak ye daliyan sookh na jayein in donon par azaab kam rahega.
(bukhari jild 1 page 35)

Is hadees shareef se niche likhi baatein maloom hui:
1) Huzoor ki nigah ke liye koi cheez aad nahi ban sakti yahan tak ki zameen ke andar jo azaab hota hai use aap dekhte rahte hain.
2) Huzoor makhlooqat ke har khule aur chhupe huye kaam ko dekh rahe hain ki is waqt kaun kya kar raha hai aur pehle kya karta tha isiliye aap ne farma diya ki ek chugli karta tha aur doosra peshab se nahi bachta tha.
3) Huzoor har gunah ka ilaaj bhi jante hain ki qabr par daalein rakh di taaki azaab halka ho.
4) qabron par hari pattiyan aur phool waghaira dalna sunnat se sabit hai ke us ki tasbeeh se murda ko aaram milta hai.
5) qabr par Qur'an paak ki tilawat ke liye hafiz bithana behtar hai ki jab hari daaliyon ke zikr se azaab halka hota hai to insaan ke zikr se zarur halka hoga.
6) agarche har sukhi aur geeli cheez tasbeeh padhti hai magar hari daaliyon ki tasbeeh se murda ko aaram milta hai aise hi be deen ke Qur'an padhne ka koi fayda nahi ki usmein kufr ka sukhapan hai aur momin ka padhna faydemand hai ki us mein imaan ki tari hai.
7) hari daaliyan gunahgaron ki qabr par azaab halka karengi aur buzurgon ki qabron par sawab wa darja

badhayegi.

8) Hazrate Abu Huraira radiallaho ta'ala anhu ne kaha ki rasoole kareem alaihissalatu wattasleem ne farmaya kya tum ye samajhte ho ki mera qibla ye hai khuda ki qasam mujh par na tumhare dil ki halat chhupi hai aur na ruku mein tumhein apni peeth ke pichhe se bhi dekhta hoon. *(bukhari jild 1 page 102)*

Maloom hua ke Huzoor ki aankhein aam aankhon ki tarah na thi balki Huzoor aage pichhe, upar niche aur andhere ujale mein ek hi tarah dekhte the yahan tak ki khushu'a jo dil ki ek kaifiyat ka naam hai Huzoor use bhi mulahaza farmate the.

9) Hazrate Abu Huraira radiallaho ta'ala anhu ne farmaya ke ek bhediya bakriyon ke charwahe ki janib aaya phir us ke rewad mein se ek bakri utha le gaya, charwahe ne us ka pichha kiya yahan tak ki bakri ko us se chheen liya. Hazrate Abu Huraira radiallaho ta'ala anhu farmate hain ki phir wo bhediya ek teela par chadh kar apni poonchh par baitha aur bola maine apni rozi ka irada kiya tha jo mujh ko khuda e ta'ala ne diya, maine us par qabza kiya tha lekin aey charwahe tu ne us ko mujh se chheen liya. Charwahe ne kaha khuda ki qasam! Aisi ajeeb baat maine aaj ki tarah kabhi na dekhi ki bhediya bolta hai. Bhediye ne kaha is se zyada ajeeb un sahab (yani Huzoor sallallaho

alaihi wasallam) ka haal hai jo do pahadon ke darmiyani nakhlistan (madeena) mein tashreef farma hokar tum logon se un sab ghaibi baaton ko bayan kar rahe hain jo guzar chuke aur jo baatein tumhare baad hone waali hain un ko bhi batate hain. Hazrate Abu Huraira radiallaho ta'ala anhu ka bayan hai ki wo charwaha yahoodi tha bhediye se ye sun kar Huzoor ki khidmat mein hazir hua waqiya bayan kiya aur musalman ho gaya.
(mishkat page 541)

Maloom hua ki janwar ka bhi aqeeda hai ki Huzoor sallallaho alaihi wasallam ko مَا كَانَ وَمَا يَكُونُ ka ilm hai.

10) Hazrate Anas radiallaho ta'ala anhu ne kaha ki Hazrate Umar radiallaho ta'ala anhu ne farmaya ke Huzoor alaihissalatu wassalam ne junge badr se ek roz pehle hum logon ko wo sab jagahein dikha diye the jahan badr ki ladai mein shareek hone wale mushrik qatl huye. Aap ne farmaya dekho kal insha Allahu ta'ala yahan fulan mushrik gir kar marega aur kal insha Allahu ta'ala yahan fulan aadmi qatl hokar girega. Hazrate Umar radiallaho ta'ala anhu ne farmaya qasam hai us zaat ki jisne rasoolullah sallallaho alaihi wasallam ko haq ke sath bheja hai ki jo jagahein Huzoor alaihissalatu wassalam ne bata di thi un se zara bhi tajawuz nahi hua yani wo kafir usi jagah maare gaye jo jagah Huzoor alaihissalatu wassalam

ne bata di thi phir un kafiron ko kunwein ke andar tale upar daal diya gaya. *(mishkat page 543)*

Maloom hua ki kaun kahan marega Huzoor ko is baat ka bhi ilm hai ki maidane badr mein aap ne farma diya ki insha Allah kal yahan fulan aadmi qatl hoga aur yahan fulan aadmi marega phir doosre din Huzoor ke farmane ke mutabiq hua yani jo jagahein Huzoor ne bata di thi un se zara bhi farq nahi hua.

Kuch zaruri mas'ale

1) ilme ghaib un baaton ke janne ko kehte hain jin ko bande aadi taur par apni aqal aur apne hawaas yani dekhne, sunne, sunghne, chakhne aur chhune se maloom na kar sakein. *(tafseer kabeer jild 1 page 174)*

2) Qur'an majeed para 29 ruku 12 mein hai ki "Ghaib ka janne wala (Allah ta'ala) to wo sirf apne pasandida rasoolon ko hi ghaib par qabu deta hai". Maloom hua ki Allah ta'ala apne rasoolon ko ghaib par qabu deta hai aur jise ghaib par qabu hota hai wo ghaib zarur janta hai to sabit hua ki rasool ghaib zarur jante hain.

3) Imam Ghazali rahmatullahi ta'ala alaihi farmate hain ki nabi ke liye ek aisi khubi hoti hai ki jis se wo anqareeb hone waali ghaib ki baatein jaan liya karte hain.
(zarqani jild 1 page 20)

Bargah e rabbul aalmeen mein dua hai ki aey maula e kareem! Hadeeson aur mas'alon ke is majmua ko pyare mustafa sallallaho alaihi wasallam ke sadqa mein apni khushi ke liye qubool farma, humein aur humare sab ahle sunnat bhaiyon aur behno ko sunnat ki pairwi ki taufeeq ata farma aur is majmua se badmazhabon aur be amalon ko tauba ki taufeeq ata farma kar imaan wa amal ki nemat naseeb farma aameen ya rabbal aalmeen.

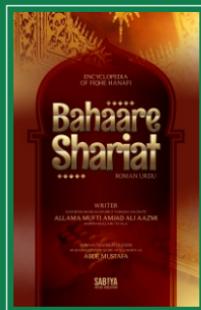
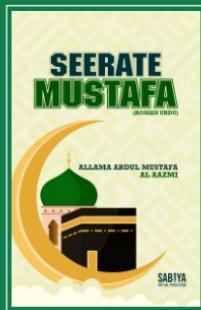
اَللّٰهُمَّ بَدِيْعَ السَّمٰوَاتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ خَالِقَ اللَّيْلِ وَالنَّهَارِ اَسْئَلُكَ اَنْ تُصَلِّيَ وَتُسَلِّمَ عَلَى اَوَّلِ خَلْقِ اللّٰهِ سَيِّدِنَا مُحَمَّدِنِ الْمُصْطَفٰى وَعَلٰى آلِهٖ وَصَحْبِهٖ وَأُصُولِهٖ وَفُرُوْعِهٖ وَابْنِهٖ الْغَوْثِ الْاَعْظَمِ الْجِيْلَانِيِّ اَجْمَعِيْنَ وَ آخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ۔

Jalaluddin Ahmad Amjadi
Darul uloom faizurrasool, baraw shareef zila basti
21 jumadal ukhra 1391 hijri
16 august 1971 iswi

Anwaarul Hadees jin kitabon se banai gai hai wo ye hain:

(1) Qur'ane Majeed
(2) Tafseere Kabeer
(3) Tafseere Baizawi
(4) Tafseere Khaazin
(5) Tafseere Jalalain
(6) Tafseere Saawi
(7) Tafseeraate Ahmadiya
(8) Tafseere Azeezi
(9) Tafseere Khazainul Irfan
(10) Bukhari Shareef
(11) Muslim Shareef
(12) Tirmizi Shareef
(13) Abu Dawood Shareef
(14) Sunan Nasai Shareef
(15) Ibne Maaja Shareef
(16) Muatta Imam MAlik
(17) Sunan Daarmi
(18) Sunan Daarqutni
(19) Mishkat Shareef
(20) Sunan Baihaqi
(21) Musnad Ahmad bin Hambal
(22) Sharhussunna
(23) Muatta Imam Muhammad
(24) Tahaawi Shareef
(25) Mojame Salasa (Tabrani)
(26) Umdatul Qaari (Sharah Bukhari)

(27) Nawawi Sharah Muslim
(28) Mirqaat Sharah Mishkat
(29) Ash'atul Lam’aat
(30) Fiqhe Akbar
(31) Sharhe Fiqhe Akbar
(32) Aqaide Nasafi
(33) Sharhe Aqaide Nasafi
(34) Raddul Muhtaar
(35) Durre Mukhtar
(36) Tanweerul Absaar
(37) Badaius Sanaaye
(38) Bahrur Raaiq
(39) Kanzud Daqaiq
(40) Fathul Qadeer
(41) Hidaya
(42) Inaaya
(43) Kifaaya
(44) Sharhe Nukaaya
(45) Sharhe Waqaya
(46) Si'aaya
(47) Umadtur Ri'aaya
(48) Hadeeqa -e- Nadya
(49) Tahtawi
(50) Maraqiyal Falaah
(51) Noorul Ezaah
(52) Hujjatullahil Balighha
(53) Fatawa Qazi Khan

(54) Fatawa Aalamgeeri
(55) Fatawa Ghuzza
(56) Fatawa Azeeziya
(57) Fatawa Razwiyya
(58) Fatawa Africa
(59) Bahaare Shariat
(60) Ahkame Shariat
(61) Al Amnu wal Ula
(62) Lam'atud Duha
(63) Safaehul Lijain
(64) Mash'alatul Irshad
(65) Aajabul Imdad
(66) Manzarul Fatawa
(67) Al Ashba wan Nazair
(68) Shifa Shareef
(69) Naseemurriyaz
(70) Sharhus Shifa Mulla Ali Qaari
(71) Zurqani
(72) Ihyaul Uloom
(73) Sulooke Akrabussubul
(74) Attareefaat
(75) Saheefa -e- Jamaal

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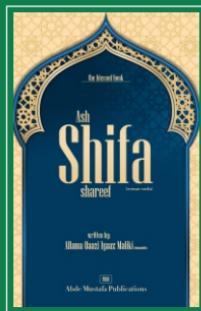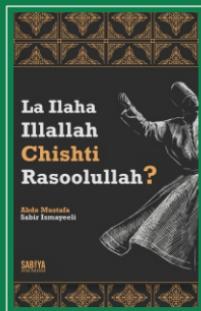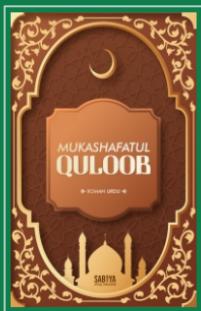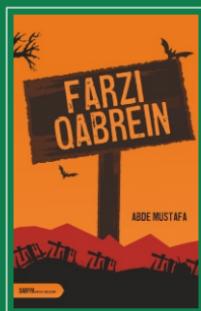
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